

A Complete Integrated Version of
THE FOUR
GOSPELS

For Reading and Study

A UNIFIED NARRATIVE
IN MODERN ENGLISH

BY

WILLIS A. BOUGHTON

AN EXPOSITION—TESTAMENT BOOK

***A Complete Integrated
Version of the Four Gospels
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THIS IS A retelling, in modern idiom, of the Four Gospels of the Bible—Matthew, Mark, Luke and John—into a complete integrated narrative. It is specifically designed to fill a great need among Bible readers, young and old, for a single version of the life of Jesus Christ, without imaginative embellishments and literary amplifications.

In his Preface, Willis A. Boughton writes: "The four somewhat different versions of the life of Christ that appear in the books of Matthew, Mark, Luke and John have come to us today in the marvelously beautiful language of the King James translation. The differences among them do not affect the essential unity of the message they convey. But the very beauty of the language of this version has so often proved to be a barrier to a clear, simple understanding of the message it adorns. It has, therefore, seemed increasingly necessary to retell the story in the language of today."

A Complete Integrated Version of the Four Gospels for Reading and Study is a book written with reverence, skill and clarity. It will prove rewarding reading for adults and will serve children as an illuminating introduction to the life and works of Jesus.

About the Author

WILLIS A. BOUGHTON, a retired chemist, inventor and editor, has had eighteen books published since 1941 and has contributed poetry and scientific articles to magazines.

Born in Ann Arbor, Michigan, in 1885, he received his A.B. degree at Harvard College, his A.M. from Harvard University and his Ph.D. from Temple Bar College (then Missoula). He served in an executive capacity at the Harvard Chemical Laboratories from 1907 to 1940 and was an editorial assistant on the *Journal of the American Chemical Society* from 1917 to 1929. He also was a consulting chemist and inventor for the New England Mica Company in Waltham, Massachusetts, and the Bennett Box Company of Boston.

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Willis A. Boughton

THE FOUR GOSPELS

BY WILLIS A. BOUGHTON

POETRY

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The Battle of Brooklyn
Little Hills
Second Street
The Books of the Law
The Far Place
Many Candles
The Reclothed
Five Long Poems

DRAMA

Revival
Plays for Reading

JUVENILE

Everglades Adventure

GENEALOGICAL

Bouton, Boughton and Farnam Families
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An Informative Index of Names

GENERAL

Fiction Writer's Question Book
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Selected Works of Willis Boughton
The Four Gospels

A Complete Integrated Version of
The Four Gospels
for Reading and Study

A UNIFIED NARRATIVE IN MODERN ENGLISH

by Willis A. Boughton



A Testament Book

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Preface

THE PURPOSE OF THE LIFE OF JESUS was to bring people into the Kingdom of Heaven, the Kingdom of God. He never attempted to define this kingdom exactly because it was spiritual, not material. Rather he explained its meaning by likening it to familiar things and events. He made it clear that, among other things, it means a complete harmony with God, a love for Him, and a loving obedience to all His commands. It requires a full acceptance of Him as a loving Father, as well as a Creator, and of Jesus Christ as His physical son whom He appointed to show us the way to the Father's love and to eternal life with Him after our physical death. Jesus' mission was to show the existence of this spiritual way of life, and to invite everyone to follow him into it.

So sure was Jesus of his divine mission that, at the beginning of his ministry, he believed that he would be accepted with joy by the Jews as their spiritual leader. He was shocked and grieved, therefore, to find soon that their rulers rejected him and tried to prevent the people from accepting him. He could not make them understand that the Kingdom he preached was of the spirit and did not threaten them with a material rule. He told them again and again that it is unlike the temporal kingdoms of the earth, that it is not tangible. It has no place of government except within the spirit. It is not concerned with the might of arms or the power of weapons, or with the extent of earthly territory. But it is wholly devoted to the relations of man to God as the Father of all mankind, not as the autocrat of a stubborn chosen people, but, most strangely, a God of love! His Kingdom is as intangible as the fourth dimension, as ever-present as bright sunlight. It cannot be captured with chains, nor confined in walls, nor stored in vaults. It is a way of life, yet it is very real. Love of wealth and property, concern for food and clothing and social position, selfishness, carelessness of the human needs of others, and failure to act responsibly toward them—all these

are effective bars to the Kingdom of Heaven. The guileless, trusting attitude of a little child is necessary.

The simple decision to search for the Kingdom and for righteousness is the key that opens the gate, but to enter that life, one must place the search first. It must be first! Having made the decision, there can then be no turning back. Its extensions into human life are varied and wide. Its restrictions are so lightly felt and so free that life takes on a new dimension in which its followers find that, instead of becoming slaves, they become in fact the accepted sons of the God they worship. Such is the message of the Kingdom of Heaven that Jesus Christ presented.

It is as real a gift to the humanity of today as it was to the Jews he addressed on the shores of Galilee or in the Temple in Jerusalem. Today, too, nothing whatever must be allowed to stand in the way of complete acceptance by all those to whom it is offered.

As one reads the story of the life of Christ, the love for him grows strangely. From his earliest childhood, he was aware of his mission and his divine responsibility, of his heritage and his purpose. Although at first he was confident of the success of his work, as he experienced the growing stubbornness and stupid blindness of those he tried to reach, he became more and more discouraged and went through a period of bitter disappointment. Only toward the end of his life did he come to understand that he had indeed fulfilled his ministry. Although he seemed to be a failure, rejected by his own people, persecuted, and at the end crucified, he had actually accomplished the thing he was sent here to do. He had planted the seed of his doctrine, and had shown men the vision of that Kingdom of Love which his Father in Heaven was now offering to these children of earth.

The four somewhat different versions of the life of Christ appearing in the books of Matthew, Mark, Luke and John have come to us today in the marvelously beautiful language of the King James translation. The differences among them do not affect the essential unity of the message they convey. But the very beauty of the language of this version has so often proved to be a barrier to a clear, simple understanding of the message

it adorns. It has, therefore, seemed increasingly necessary to retell the story in the language of today.

Many versions of the individual books in modern language have been offered, sometimes with a great fanfare of self praise, yet none has seemed to put the essential meanings simply and understandably into words without resorting on occasion to unlovely and sometimes harsh or awkward phrases.

In the present version I have attempted to combine the four stories into a single narrative, using modern English, but with care and effectiveness. In some places re-arrangements or selections have been made in order to present a smoothly-flowing story. No effort has been spared to present the amazing ideas of the Kingdom of Heaven in full strength to let them work most effectively on the human heart.

THE FOUR GOSPELS

1.

Luke's reason for writing. John writes as a witness.
The ancestral line of Jesus.

LUKE STATES THAT MANY PERSONS have undertaken to write an orderly description of "those things we surely believe among us," persons who from the first were eye-witnesses and guardians of the word, and "reported it to us." So it seemed wise to him also to write about them (he had understood them all perfectly from the very beginning), so that others might learn more definitely about them, just as they had been told (Luke 1:1).

John writes that in the beginning the Word existed. It was with God and indeed was God himself, because it was with Him from the beginning. Everything was made by Him. Without Him nothing was made that ever was made. Life was in Him, the life that is the Light of men and shines in darkness, because darkness cannot overcome it (John 1:1).

There was a man sent from God whose name was John. He came in order to be a witness for the Light of God, so that through him everyone might accept it. He himself was not that Light, but was a witness for it—the true Light that lights everyone born into the world. That Light was in the world, and the world was made by Him, but the world still did not know Him. He then came to His own people and they would not receive Him. Nevertheless, to as many as did accept Him He gave the power to become the sons of God, sons born not of blood, nor of passion, nor by intent, but by the grace of God. So the Word took on a physical form and lived among us and we saw his glory, the glory of the only physical son of God, full of grace and truth.

Later John the Baptizer (another John) was a witness for him in person.

The ancestral line of Jesus is listed in the book of Matthew for forty-two generations back to Abraham, and in the book of Luke through a different line to Abraham, and before him twenty generations to Adam, who was created by God (Matt. 1:1; Luke 3:23).

2.

Elizabeth is promised a son, to be named John, who will precede the Lord. Zacharias becomes dumb.

DURING THE TIME when Herod was King of Judea, there was a high priest named Zacharias, a descendant of Abijah (or Abia), whose wife was Elizabeth of Aaron's family line. They were good people in God's sight, blamelessly obeying all the commands and rules of the Lord (Luke 1:5).

They had no children. Elizabeth had been barren, and both were now old. It happened then that while Zacharias was performing his duties as priest (he burned the incense in the temple while the people prayed outside), an angel of the Lord appeared to him standing on the right side of the incense altar. He was startled and frightened.

"Do not be afraid," the angel said to him. "Your prayer has been heard. Your wife Elizabeth will bear you a son and you are to name him John. You will have great happiness in him, and many others also will be glad at his birth because he will be great in the sight of the Lord. He will not drink wine nor strong liquor, but will be filled with the spirit of God from before the time of his birth. He will turn many Jews back to the Lord. He will precede the Lord, who is coming as Jesus, and will have the spirit and power of Elijah to turn the hearts of the fathers toward the children, and of the disobedient to the wisdom of good men—all this to prepare the people for the coming of the Lord!"

"How can I be sure of this?" Zacharias asked. "I am an old man, and my wife also is old."

"I am Gabriel," the angel told him. "I stand in the presence of God. But now I have been sent to you to tell you this good news. Because you have not believed what I have told you, for proof, you will be dumb, unable to speak, until these things have occurred, for they will surely happen when the time comes!"

The people had been waiting outside of the temple for Zacharias to appear, and wondered what kept him for so long a time. When he did come out he could not speak, but could only make motions to them, and they understood that he had seen a vision in the temple.

As soon as his period of service was over, he went home. Afterward, his wife did indeed become pregnant and remained in seclusion for five months.

"This is the wonderful way the Lord has treated me," she declared. "He has heard me and has taken away my public reproach for childlessness!"

3.

Mary, a virgin, favored by God, is promised a son through the power of the Holy Spirit, and praises the Lord.

IN THE SIXTH MONTH of Elizabeth's pregnancy, the angel Gabriel was sent from God to the town of Nazareth in Galilee, to a virgin, Mary, who was to marry a man named Joseph, of David's family line.

"Mary, highly favored," the angel said, "the Lord is with you. Blessed are you among women!" When she saw him she became deeply disturbed and wondered what such a salutation might mean.

"Do not be afraid," the angel reassured her. "You have found favor with God. You will conceive and bear a son, and are to name him Jesus. He will be great and will be called the Son of the Highest. The Lord will give him the throne of his ancestor David. He will rule the family of Jacob forever and there will be no end to his kingdom!"

"How can this happen?" Mary asked. "I have never yet been joined with any man."

"The Holy Spirit will come over you," the angel said. "The power of the Highest will overshadow you, and therefore the

holy child you will bear will be called the Son of God. Your relative Elizabeth has also conceived a son in her old age, and this is now the sixth month of her pregnancy, although she has been called barren. But with God nothing is impossible."

"I am the servant of the Lord," Mary replied. "Let this happen to me as you have said."

The angel then left her and Mary hurried to the town in Judea, in the hill country, where Zacharias lived, to visit Elizabeth. When the latter heard Mary's voice, the child in her moved and Elizabeth was filled with the Holy Spirit.

"You are favored among women," she cried out, "and blessed is your child! How wonderful that this should happen to me, that the mother of my Lord should come to me! As soon as you spoke, the child in me moved with joy. Oh, blessed is she who believed what was told her, because what the Lord promised her will be done!"

"My soul praises the Lord," Mary said in rapture. "My spirit rejoices in God, my Savior! He has noticed me in my humble position, and now all people will call me fortunate! He who is mighty has done great things for me. Holy is His name! His mercy falls on all who worship Him from age to age! His arm is strong! He has confused the proud in their own hearts! He has removed those who are mighty from places of power and has exalted those of humble birth! He has filled the hungry with good food, and the rich have been sent away empty! He has helped His servant Israel because He remembers His mercy! This is what He has promised our ancestors, Abraham and his descendants, forever!"

Mary stayed with Elizabeth for about three months and then returned to her own home.

4.

Elizabeth's son John is born. Zacharias speaks again and foretells John's future. John grows up in the desert.

WHEN IT WAS TIME for Elizabeth's child to come, she bore a son. Her neighbors and relatives had heard how the Lord had shown her this great mercy, and were happy with her. On the eighth day after the birth, priests came to circumcise the baby (according to Jewish law), and to name him Zacharias after his father, but to this Elizabeth said, "No! He is to be called John!"

"None of his relatives has that name," they reminded her, and they motioned to his father to ask what name he wanted the child to have. Zacharias, using a tablet, wrote, "His name is John!"

While they were wondering about this, Zacharias was suddenly able to speak again, and began to praise God.

"Blessed is the Lord, God of Israel!" he prophesied, filled with Holy Spirit, "because He has come to His people and redeemed them, and has brought great salvation to us through the family line of His servant David! It is happening just as He promised through the holy prophets who have been with us since the world began, so that we are saved from our enemies and from all who hate us, in order that He might do the merciful things promised to our ancestors, and remember His holy promise! This was the oath He swore to our ancestor Abraham to deliver us from our enemies, so that we might serve Him without fear in holiness and righteousness throughout all our lives!

"You, my child, will be called the prophet of the Highest, because you will go ahead of the Lord to prepare His way, and tell His people of salvation by the forgiveness of their sins through the tender mercy of our God! The dawn from above has visited us, to give light to those who sit in darkness and in the shadow of death, and to guide our feet into the way of peace!"

Their neighbors were awed, and reports were spread throughout the hill country of Judea. Everyone who heard them kept thinking about them and wondering what kind of a child this would be. The hand of the Lord was evidently with him.

So the child John grew and became strong in the spirit of God, living in the desert until the time came for his formal appearance before the people of Israel (Luke 1:80).

5.

Joseph is troubled by Mary's pregnancy but is reassured by an angel.

THE BIRTH OF JESUS took place in this way. Mary, his mother, was married to Joseph. But before they had lived together she became pregnant through the Holy Spirit. Joseph, her husband, was a just man and not willing to make a public example of her, so it seemed best to him to send her away privately. However while he was still considering what to do an angel of the Lord appeared to him in a dream (Matt 1:18).

"Joseph, of David's line," the angel said, "do not hesitate to keep Mary as your wife. Her conception is through the power of the Holy Spirit. She will bear a son, and you are to name him Jesus, because it is he who will save his people from their sins." All this happened in order to fulfill the prophecy: "A virgin shall become pregnant and shall bear a son. They will name him Emmanuel, meaning God is with us."

Joseph woke and did as the angel had told him. He kept Mary as his wife, but he did not possess her until after she had borne her first child, a son, whom Joseph named Jesus.

6.

Joseph and Mary go to Bethlehem. Jesus is born in a manger. A host of angels appear to shepherds, who visit Jesus and worship him. The circumcision.

ABOUT THAT TIME a decree had come from Emperor Caesar Augustus that all the Roman world was to be taxed. The work was started when Quirinius (Cyrenius) was first Governor of Syria. Every person was required to go to his own city to be registered for the taxation. Therefore Joseph, with Mary, who was in advanced pregnancy, went for taxation from Nazareth in Galilee to Judea, to the town of David called Bethlehem, as Joseph was a descendant of David. It happened then that while they were there the time came for Mary to give birth to the child, and she bore her first-born son, wrapped him in baby clothes and placed him in the manger of a stable, because there was no room for them in the inn itself (Luke 2:1).

In the same region shepherds were in the fields, guarding their flocks at night. Suddenly an angel of the Lord appeared among them, and the bright glory of the Lord shone around them, frightening them greatly.

"Do not be afraid," the angel said. "I am bringing you the good news of a great joy, and this will be for all people, because to you is born this day in the city of David, a savior who is Christ the Lord. This is the sign by which you will know him: you will find him in baby clothes, lying in a manger" (Luke 2:10).

Then, with the angel many other heavenly beings appeared, praising God, saying: "Give glory to God in the highest, and on earth let there be peace, and good will toward men!" And then the angels left and returned to Heaven.

"Let us go now to Jerusalem," the shepherds told one another, "and see what it is that has happened, that the Lord has told us about." They hurried there and found Mary and Joseph, with the

baby in the manger, and having seen for themselves they returned to their flocks, praising God and glorifying Him for what they had seen and heard, for it was just as had been told to them. They spread among others the report of what they had been told about the child, and everyone who heard them was amazed. But Mary treasured all these things in her heart, and thought about them all (Luke 2:16).

At his circumcision eight days later, the baby was named Jesus, the name given him by the angel before he had been conceived. After the time required by the law of Moses for Mary's purification, Joseph and Mary brought Jesus to Jerusalem to present him to the Lord. The law of Moses required every male child should be called holy to the Lord. They offered the required sacrifice, according to the law of the Lord, of two turtle doves, or two young pigeons.

7.

Simeon sees Jesus and prophesies his future to Mary.

THERE WAS A MAN in Jerusalem named Simeon, a just and devout person, who had waited a long time for the coming of a consoling blessing to Israel. Now the Holy Spirit came to him and told him he would not die until he had seen the Lord's Christ. He was guided by the spirit to the temple and when Jesus' parents brought the child in for observation of the law, Simeon took the infant in his arms and blessed God.

"Lord," he said, "now let your servant die in peace according to your word, because my eyes have seen the salvation you have prepared for all people, a light for the Gentiles and the glory of your people Israel." Joseph and Mary wondered at the things Simeon said about Jesus, and he blessed them.

"This child," he told Mary, "is to cause the fall and rise again of many people in Israel, and will be a sign that will be protested against (and a sword will pierce your own soul, too), so that the thoughts in many hearts will be revealed."

8.

The aged Anna sees Jesus.

ANNA, A PROPHETESS, was the daughter of Phanuel, of Aser's family line. She was very old and had lived with her husband for seven years from her maidenhood, but was now a widow of about eighty-four years. She never left the temple, but served God night and day with fastings and prayers. While Simeon was blessing Mary and Jesus, Anna came in and, in the same way, gave thanks to the Lord and told about Jesus to all in Jerusalem who looked forward to the redemption.

When Joseph and Mary had completed the ceremonies required of them by the law of the Lord, they returned home.

9.

Wise men from the East come to worship Jesus. Herod is disturbed. The wise men go home by another way. Joseph is warned by an angel to go at once into Egypt with Mary and Jesus. Herod orders the massacre of the children. After Herod's death, Joseph, Mary and Jesus return and live in Nazareth.

AT THE TIME THAT JESUS was born in Bethlehem, while Herod was king, wise men came from the East to Jerusalem (Matt. 2).

"Where is the child who is born to be King of the Jews?" they asked. "We saw his star in the east and have come to worship him" (Matt. 2:2).

When Herod heard of this, he was greatly alarmed, and all of Jerusalem with him. He called together the chief priests and lawyers of the Jews and demanded that they tell him where the Christ was to be born. They said it was in Bethlehem in Judea, according to the prophecy:

You, Bethlehem, in the land of Judah, are not the least important among the princes of Judah, for out of you will come a leader who will rule my people Israel.

Herod then secretly called the wise men to him and asked them exactly what time it was that the star appeared. He then sent them back to Bethlehem.

"Search carefully for the child," he told them. "When you have found him bring word to me again so that I, too, may come and worship him."

They listened to him, and left, and the star they saw in the east moved ahead of them, filling them with ecstasy, until it stopped over the place where the baby was staying. They went into the house (no longer the manger), and when they found Jesus with Mary his mother, they prostrated themselves before him and worshipped him. They opened their treasures and offered him gifts of gold, and of frankincense and myrrh. But they were warned by God in a dream not to go back to report to Herod and so they returned to their own country by another way.

After they had gone the angel of the Lord appeared to Joseph in a dream. "Rise quickly," he warned, "take the baby and his mother and hurry into Egypt. Stay there until I bring you new instructions. Herod will be looking for Jesus to kill him!"

While it was yet night, Joseph got up and, taking Mary and Jesus, left for Egypt, and they were there until after the death of Herod. This was done to fulfill the prophecy:

I have called my son out of Egypt.

Meanwhile, when Herod realized he had been tricked by the wise men, he was enraged and ordered that all the boy children in Bethlehem who were two years old and younger should be killed. This included all those who were born at the time he had learned from the wise men. So the prophecy of Jeremiah was fulfilled:

In Rama was heard a voice of sorrow and weeping, and great mourning—the voice of Rachel crying for her children, and not to be comforted, because they were dead!

However, after Herod died, an angel appeared again to Joseph in a dream. "Now rise," he said, "and take the child and his mother, and go back to the land of Israel, because those who wanted to kill the young child are dead!"

So Joseph took Jesus and Mary and went back to the land of Israel. But when he learned that Archelaus, Herod's son, was ruling Judea in place of his father, he was afraid to go there. Warned by God in a dream, he turned off into the region of Galilee, and went to live in the town of Nazareth. This fulfilled the prophecy:

He shall be called a Nazarene.

There Jesus as a child grew strong in body and spirit, and was filled with wisdom, for the grace of God was in him (Luke 2:40).

10.

Jesus, twelve years of age, remains in Jerusalem at the temple after his parents have gone away. They return and, finding him, reproach him, but he declares his mission to them.

EVERY YEAR NOW, Joseph and Mary went to Jerusalem at the time of the feast of the Passover. When Jesus was twelve years old, they followed the same custom, and after they had completed the duties there and had started back home, Jesus remained behind, but in the crowd Joseph and Mary did not notice his absence. They supposed he was somewhere in the company of pilgrims, and they went on for a day. Then they began to ask about him among their relatives and friends, and when they had failed to find him, they turned back to Jerusalem to look for him there.

After three days they did discover him, in the temple, sitting among the most educated men, both listening to them and asking them questions. All those who heard him were astonished at his understanding and his answers. When his parents saw him, they were amazed.

"Son," Mary said, reproaching him, "why have you treated us this way? Your father and I have been looking for you and worrying about you."

"Why should you be looking for me?" he asked. "Don't you know that I must be doing my Father's work, and busy in His house?" They did not understand what he really meant, but he returned to Nazareth with them, and obeyed them dutifully. Again, Mary, however, remembered all such things in her heart.

So Jesus grew in wisdom and body, and in the good will of God and man.

11.

Eighteen years later, John the Baptist preaches and baptizes near the Jordan River, and prophesies the coming of Christ. He rebukes the Pharisees and Sadducees.

DURING THE FIFTEENTH YEAR of the reign of Tiberius Caesar Pontius Pilate was governor of Judea, Herod was Tetrarch of Galilee, his brother Philip was governor of Ituria and Trachonitis, Lysanias was governor of Abilene, and Annas and Caia-phas were high priests (Luke 3:1).

The prophets had written:

I will send my messenger ahead of you to prepare your way
(Mark 1:2; Luke 3:2).

And now the word of God came to John, son of Zacharias, who had been in the wild lands of Judea preaching, "Repent, for the Kingdom of Heaven is here!" telling him to go into the country around the Jordan River (Matt. 3:1; Luke 3:3). There, too, he preached the baptism of repentance for the forgiveness of sins. He was the one meant by the prophets. Isaiah wrote of him:

The voice of a man crying out in the wilderness, 'Prepare the way of the Lord! Make his paths straight! Every valley shall be filled! Every mountain and hill shall be levelled off! What is

crooked shall be straightened and rough places made smooth!
All those living shall see salvation come from God! (Matt. 3:3;
Mark 1:3; Luke 3:4).

People came to him from all over Judea and from Jerusalem and the region around the Jordan and were baptized in the Jordan River, confessing their sins.

John's clothing was made of camel's hair, and he had a leather girdle around his loins. His food had been locusts and wild honey (Mark 1:6). Testifying for Christ, he said (John 1:15):

He is the one I have told you about. Although he comes after me, he is preferred before me because he always was before me. We all receive the wonder of his completeness, and his grace to make our grace. The law was given out by Moses, but grace and truth have come through Jesus Christ. No one has seen God at any time, and no one has told about him except the Son, who is in the arms of the Father.

When the Jews sent priests and Levites to ask John who he was, he told the truth and did not deny it (John 1:19).

"I am not the Christ," he declared. They asked him if he was Elijah, and he answered that he was not.

"Are you the great prophet, then?" they persisted, but again he said, "No!"

"Then who are you?" they demanded. "Tell us so that we can have an answer to take back to those who sent us. What will you tell us about yourself?"

"I am he of whom the prophet Isaiah spoke," he replied, "the voice of a man crying out in the wilderness: 'Open the way for the coming of the Lord!'"

"Then why do you baptize people," they persisted, "if you are not the Christ, nor Elijah, nor the prophet?" (John 1:25.)

"I do indeed baptize you with water," John told them, "to bring you to repentance, but among you is one greater than I, whom you do not know. He is the one who, although he does come after me, is indeed greater than I. I am not worthy even to bend down and loosen his shoes, or carry them. He will baptize

you with the Holy Spirit and with fire. His chaff fan is in his hand, and he will thoroughly clean the floor, gather his wheat and burn the chaff in unquenchable fire!" (Luke 3:16; Matt. 3:11; Mark 1:7; John 1:27.)

This occurred in Bethabara, across the Jordan River, where John was baptizing. In his preaching he had warned: "Repent, for the Kingdom of Heaven is very near!" and many other things in his exhortation (John 1:28; Luke 3:18).

When he saw that many of the Pharisees and Sadducees had come to his baptizings he cried out to them (Matt. 3:7):

"You age of vipers! Who has warned you to escape from the wrath of God that is to come! First you must do the things that go with repentance. Do not keep telling yourselves that you have Abraham as a father. I tell you that out of these very stones God is able to make children of Abraham. But now the axe has been struck into the roots of the trees, and every tree that does not yield sound fruit will be cut down and burned!"

"But what can we do?" the people asked him.

"Whoever has two coats should share with him that has none. Whoever has food should do the same."

Tax agents also came to be baptized. "Master," they asked, "What shall *we* do?"

"Do not collect higher taxes that you are ordered to" (Luke 3:13).

Soldiers also asked him what they should do, and he said, "Hurt no one. Do not accuse anyone falsely. Be satisfied with your wages."

The people, who had always been expecting something great to happen, wondered in their hearts whether John was the expected Christ or not.

12.

John, when he sees Jesus, declares that he is the Lamb of God, and baptizes him. The Holy Spirit descends on Jesus.

JESUS HIMSELF then came from Nazareth in Galilee to be baptized by John (Matt. 3:13; Mark 1:9; John 1:29). Seeing him, John cried out (John 1:36):

"This is the Lamb of God who is to take away the sins of the world! He is the one I told you about who has come after me, but is preferred before me, because he always has been before me. I have not known him, but it was to point him out to Israel that I have come, baptizing with water." When, however, Jesus presented himself for baptism, John refused (John 1:31; Matt. 3:14).

"I should be baptized by you," John exclaimed, "and do you come to me?"

"Do this now," Jesus told him, "because it is wise for us to fulfill all righteous customs." So John allowed Jesus to come into the water for baptism.

Jesus, praying, came out quickly. The skies over him opened, and the Holy Spirit of God came down on him in the bodily form of a dove and rested on him, while a voice came from Heaven saying, "You are my greatly loved son, with whom I am well pleased!" (Matt. 3:16; Mark 1:10; Luke 3:22.)

John said later (John 1:32): "I saw the Spirit come down from Heaven like a dove and rest on him, but I would not have known him if He who sent me to baptize with water had not told me, 'the one on whom you will see the Spirit descending and remaining, he is the one who will baptize with the Holy Spirit.' This is what I saw, and I testify that he is the Son of God!" (John 1:34.)

Again on the next day John was standing with two of his disciples and saw Jesus walking by.

"Look! There is the Lamb of God!" he cried.

Jesus was about thirty years old when he began his ministry (Luke 3:23).

13.

Jesus is led into the desert, fasts, and is tempted by Satan.

FULL OF THE HOLY SPIRIT, Jesus left the Jordan and was led by the Spirit into the desert lands to be tempted by the devil (Matt. 4:1; Mark 1:12; Luke 4:1). He was among wild animals, but angels took care of him (Mark 1:13). For forty days and forty nights he fasted during his period of temptation, and afterward was hungry. When the tempter, the devil, came to him he said (Luke 4:2):

"If you are the Son of God, command these stones to be changed into bread."

"It is written," Jesus answered, "man must not live by bread alone, but by every word that comes from God."

The devil then carried him to Jerusalem, the holy city, and stood him on a high part of the temple there.

"If you are the Son of God," he taunted Jesus, "throw yourself down, because it is written, 'He will give his angels in charge of you; they will bear you up in their hands to keep you from even striking your foot against a stone'" (Matt. 4:6; Luke 4:11).

"It is also written," Jesus replied, "you shall not tempt the Lord your God!"

The devil then took him to the top of a very high mountain and showed him in an instant all of the kingdoms of the world and their glory (Matt. 4:8; Luke 4:5).

"I will give you all this power and this glory," he said. "They are mine and I can give them to anyone I wish. All will be yours if you will only kneel down and worship me!"

"Leave me alone, Satan," Jesus retorted, "because it is

written, 'You must worship the Lord your God, and serve only Him. You must not tempt Him!'

When the devil had ended his temptations he left Jesus alone for a time, and angels came and attended to Jesus' needs (Matt. 4:11; Luke 4:13).

14.

Simon and Andrew follow Jesus. James, John, Philip and Nathaniel are called.

WHEN JOHN HAD EXCLAIMED to the two of his disciples, "Here comes the Lamb of God!" they turned and followed Jesus (John 1:35). He looked around and saw them.

"What is it you want?" he asked.

"Master," they said, "where are you living?"

"Come with me and see," he told them. They went with him, saw where he was living and stayed for the rest of the day, for it was already late afternoon. One of these two was Andrew, Simon Peter's brother, who first went to look for Simon.

"We have discovered the Messiah (meaning Christ)," Andrew told him, and brought him to Jesus who looked at him.

"You are Simon, son of Jonah," Jesus said. "You shall be called Cephas!" This meant the same as Peter, a rock.

Mark writes, however, that Jesus, while walking along the shore of the Sea of Galilee, saw Simon and his brother Andrew, who were fishermen, throwing their nets into the water.

"Come and follow me," he invited them, "and I will make you fishers of men." At once they dropped their nets and followed him.

Farther on he saw James and John, sons of Zebedee, in their boats with their father, repairing their nets. At once he called to them, and they also went with him, leaving Zebedee and the hired men in the boats (Matt. 4:21; Mark 1:20).

On the following day Jesus started out for Galilee and met

Philip, and said, "Come with me!" Philip was from Bethsaida, where Peter and Andrew lived. Philip went to find Nathaniel (John 1:43).

"We have found the one," Philip told him, "about whom Moses and the prophets wrote in the law. It is Jesus of Nazareth, son of Joseph!"

"Can anything good come out of Nazareth?" Nathaniel asked.

"Come and see him for yourself," Philip replied.

When Jesus saw Nathaniel coming he said, "Here comes a true Israelite with no deceit in him."

"How is it you know me?" Nathaniel asked.

"Before Philip found you," Jesus told him, "when you were under the fig tree, I saw you."

"Master," exclaimed Nathaniel, "you are the Son of God! You are the King of Israel!"

"Is it because I told you I saw you under the fig tree," Jesus asked, "that you accept me? You will see greater things than this! Believe me, in the future you will see the sky open and the angels of God ascending and descending over the Son of Man!"

15.

The marriage feast in Cana. The first miracle. Water is changed into wine.

TWO OR THREE DAYS LATER there was a marriage celebration in Cana in Galilee, and Jesus' mother was there. He and his disciples were also invited. When wine was needed, Mary told Jesus that they had none (John 2:1).

"Woman," he said, "what have I to do with you! My time has not yet come!"

However, Mary told the servants to do whatever he asked. Nearby were six stone jars such as were used by the Jews for purifying water, each holding twenty or thirty gallons.

"Fill the jars with water," Jesus told them, and they filled

the jars to the brim. "Now pour some out," he said, "and take it to the manager of the feast," which they did.

When the manager tasted the water that had been changed into wine, not knowing where it came from (although of course the servants knew), he called the bridegroom.

"Everyone else," he said, "serves good wine first, and after the guests have drunk it he serves a poorer quality, but you have kept the good wine until now!"

This, the beginning of the miracles Jesus publicly performed, was in Cana in Galilee. Showing his power in this way, he gave his disciples faith in him.

After this he went to Capernaum, together with his mother and brothers and his disciples, but they did not remain there many days.

16.

Jesus clears the temple of merchants. He gives the Jews a sign of his authority.

WHEN IT WAS ALMOST TIME for the Jews' Passover, Jesus went to Jerusalem. There he found merchants in the temple, selling cattle, sheep and doves, and money brokers were sitting there also. He made a whip of small cords, and drove them all out of the temple, the animals with them, and he scattered the money and overturned the tables. To the dove sellers he cried, "Take all these away! Do not make my Father's house a place of business!" (His disciples then remembered what had been written: "The zeal of your house has eaten me up.")

"What sign can you show us to justify your doing such things?" the Jews demanded.

"Destroy this temple," Jesus replied, "and in three days I will raise it again."

"This temple took forty-six years to build," they said scornfully, "and will you rebuild it in three days?" But Jesus spoke of the temple of his own body. After he had come back from

the dead, his disciples remembered that he had said this to them, and it strengthened their belief in the scriptures and in Jesus' word.

When Jesus was in Jerusalem on the Passover feast day, many accepted him when they saw the miracles he did. But he did not give them his full confidence. He understood them all, and did not need to have anyone tell him about men, because he knew what was in men's hearts.

17.

Jesus tells Nicodemus what must be done. God loves the world greatly, but it must accept Jesus.

NICODEMUS, A PHARISEE and leader of the Jews, came to Jesus at night (John 3:1).

"Master," he said, "we know you are a teacher who has come from God, because no man could do the things you do unless God is surely with him."

"Believe me," Jesus told him, "unless a man is newly born he cannot see the Kingdom of God!"

"How can a man be born again when he is already old?" Nicodemus asked. "Can he go back into his mother's body and then be born again?"

"Once more, I tell you truly," Jesus said, "unless a man is born by baptism in water and in the Spirit he cannot come into the Kingdom of God. What is born of the body is flesh. What is born of the Spirit is Spirit. Do not wonder because I said you must be newly born. The wind blows wherever it wishes. You hear the sound of it, but you cannot tell where it comes from or where it goes. So it is with everyone born of the Spirit."

"How can such things be?" Nicodemus wondered.

"Are you a master of Israel," Jesus asked him, "and do not understand about these things? Oh, truly I tell you that *we* speak about the things that we understand, and testify about what we have seen, and yet you do not accept our testimony.

If I have told you things about this earth and you do not believe them, how can you believe when I tell you about the things of Heaven. No man has ascended into Heaven except the one who came down from Heaven—I mean the Son of Man who is a part of Heaven. Just as Moses lifted up the snake in the desert, so the Son of Man must be lifted up, in order that whoever accepts him shall not die, but have eternal life.

“God loved the world so greatly that he gave his only physical son to it, so that whoever accepts him should not die but have everlasting life (John 3:16). God did not send his Son into the world to condemn it, but that through him the world might be saved. Whoever accepts him is not condemned; but anyone who does not accept him, for that very reason, is already condemned, because he does not believe in the name of the only human-born Son of God. And this is the reason for the condemning; that although light has come into the world, such men love darkness rather than light because their deeds are evil. Every one who does evil hates the revealing light and avoids the light for fear of having his deeds shown; but whoever does good things will come into the light to show that his deeds have been done through God.”

18.

John's disciples tell him about Jesus' activities. John explains that the Father loves the Son, and whoever accepts the Son will have eternal life.

LATER JESUS AND HIS DISCIPLES went into Judea where they stayed for a time, and he baptized them. John also was baptizing, in Aenon near Salim, because there was plenty of water there, and many people came to him for baptism. John had not yet been put into prison.

A question came up between John's disciples and the Jews about purification, and they brought it to John.

"Master," they said, "the man who was with you on the other side of the Jordan River for whom you testified, is now himself baptizing and everyone is going to him."

"A man can receive nothing," John said, "unless it is given to him from Heaven. You yourselves can bear witness for me that I said I am not the Christ, but that I have been sent ahead of him. The one who possesses the bride is the bridegroom, and yet the friend of the bridegroom who stands near him and listens to him is happy at the sound of the bridegroom's voice. So my happiness at all this is complete! He will become greater, but I become less. He who belongs to the earth is earthly and talks only of earthly things, but he who comes from Heaven is above all others. The one who comes from above is above every one. He tells about the things he has seen and heard but no one listens to what he says. Whoever does accept his testimony has set his own seal on the knowledge that God is true.

"This man whom God has sent speaks the words of God because God does not measure out the Spirit given to him. The Father loves the Son and has given everything into his hands. Whoever accepts the Son has been given eternal life; but whoever does not accept the Son shall not have that life, and the anger of God will rest on him."

19.

Herod imprisons John the Baptist. The woman at the well. The spiritual food of Jesus.

HEROD THE TETRARCH had been reproached by John because of his relations with Herodias, the wife of Philip, Herod's brother, as well as for all the evil he was doing, and now he added to that evil by putting John into prison. When Jesus heard that John was in prison, he returned with spiritual power from Judea to Galilee, preaching about the Kingdom of God, and his fame spread through all the surrounding region. He taught in the

synagogues and was glorified by all. He knew that the Pharisees had heard that he was making more disciples and baptizing them, although it was not Jesus who performed the baptisms, but his disciples (Matt. 4:12; Mark 1:14; Luke 3:19,4:14; John 4:1).

On this return journey he had to pass through Samaria. At Sychar, near the land which Jacob had given to his son Joseph, was Jacob's well. Jesus, tired by the journey, was sitting at noon by this well to rest when a woman of Samaria came up to draw water.

"Give me a drink," Jesus asked. His disciples had gone on into town to buy food.

"How is it," the woman asked, "that you, a Jew, ask me, a Samaritan woman, for a drink? Jews have nothing to do with Samaritans."

"If you only knew about God's gift," Jesus told her, "and just who it is who said to you, 'Give me a drink,' you would have asked him instead and he would have given you living water."

"Sir," the woman said, "you have nothing to use for drawing water, and the well is deep. Where will you get this living water? Are you greater than our ancestor Jacob who gave us this well and drank from it himself, as well as did his children and herds?"

"Everyone who drinks this water," Jesus said, "will grow thirsty again, but whoever drinks the water I give him will never become thirsty, because the water I give will become a well inside of him that will overflow into everlasting life!"

"Sir," the woman said, "give me some of this water so that I will never be thirsty again, nor have to come here to draw water."

"Go and call your husband," Jesus told her, "and come back here again."

"I have no husband," the woman said.

"You are right in saying that you have no husband," Jesus replied. "You have had five husbands and the man you now have is not your husband. When you said that, you told the truth."

"Sir, I see that you are a prophet," the woman said. And

then, "Our ancestors worshipped on this mountain, but you say that Jerusalem is the place where men ought to worship."

"Woman, believe me," Jesus said, "the time is coming when you will not worship the Father, neither on this mountain nor in Jerusalem. You Samaritans do not know what you do worship. We Jews do know what we worship, because salvation is for the Jews. But the time is coming and is now here when true worshippers will worship the Father in spiritual ways, and truly, because the Father searches for such people. God is a spirit and those who worship him must do so in spirit and with truth" (John 4:21).

"I know," the woman said, "that the messiah called the Christ is to come, and when he comes he will tell us everything."

"I who am speaking to you," Jesus told her, "I am that one."

His disciples, who were returning, wondered why he was talking to the woman, but no one asked him what he wanted of her, nor why he spoke with her. The woman, however, then left her water jar at the well and went back into the town, telling the people, "Come with me and see this man who has told me everything I ever did. Isn't this the Christ?" she asked, and they went out of the town to find him.

Meanwhile his disciples urged him to eat. "I have food," he told them, "that you do not know about." His disciples then asked one another whether anyone had brought him something to eat.

"My food," he then explained, "is to do the will of Him who sent me, and to finish His work. You say that there are four months until harvest time, but I tell you to look at the fields. They are already white with the ripe harvest. Whoever is now reaping it is being rewarded for it by gathering the fruit of eternal life. The one who reaps receives the wages, and will therefore gather the fruit for eternal life, so that both the sower and the reaper are glad together. In this the saying comes true, that one sows and another reaps. I have sent you out to reap what you yourselves have not worked for. Others have worked, and you are to enjoy the results of their work" (John 4:31).

Many of the Samaritans of that place accepted him because of the report of the woman, "He told me everything I ever did." They came to him and begged him to stay with them, and he did remain there for two days.

Many others accepted him because of his own words. They told the woman, "We believe him, not because of what you have said, but because we ourselves have heard him, and know that he is indeed the Christ, the Savior of the world!"

After John was arrested Jesus began to preach, "The time has come! The Kingdom of God is here! Repent and believe this good word!" (Matt. 4:17; Mark 1:15.)

20.

The son of a court official is healed.

TWO DAYS AFTER he had talked with the Samaritans he went to Galilee (John 4:43). He himself had said that a prophet is not honored in his own country, but when he had come to Galilee, the people welcomed him. They, too, had been to the feast in Jerusalem, and had seen everything he had done there.

From Galilee he went again to Cana, where he had changed water into wine.

A court official lived in Galilee whose son was sick at Capernaum. When he learned that Jesus was in Galilee, he went to Jesus and begged him to come and heal his son, then at the point of death.

"Come before my child dies!" he pleaded (John 4:49).

"Unless you see signs and wonders," Jesus complained, "you will not believe! Go back," Jesus told him, "your son will live!"

The man, believing what Jesus had said, started back, and as he was on his way the next day, his servants met him and told him his son was going to live. He asked them at what time the son began to improve and they told him it was on the preceding day at about one o'clock that the fever left him. The father

remembered that it was at that time that Jesus had said, "Your son will live!" So he himself and all his household accepted Jesus.

This was the second miracle that Jesus did after he had come from Judea to Galilee.

21.

A sick man is healed at the Bethesda pool on the Sabbath. The Jews denounce Jesus for making himself the equal of God. Jesus declares that others testify for him.

LATER WHEN THERE WAS A FEAST of the Jews, Jesus went again to Jerusalem (John 5:1). In that city near the sheep gate was a pool called Bethesda that had five porches. On these lay many sick people, blind, lame, or having withered limbs, waiting for the water to be stirred, because at times an angel went down into it and disturbed it. After that whoever first stepped in it was healed of whatever disease he had. One of those who waited was a man who had been helpless for thirty-eight years. Jesus saw him and, knowing that he had been lying there for a long time, spoke to him.

"Do you want to be cured?" Jesus asked.

"Sir," said the sick man, "I have no one to help me when the water is troubled and put me into it. While I am trying to go down into it, someone else always steps ahead of me."

"Stand up," Jesus told him. "Lift up your bedmat and begin to walk." Immediately the man was healed, lifted up his bedmat and walked.

Now this was on the sabbath, and the Jews reminded him, "It is the sabbath day, and it is not right according to the law for you to carry your bed."

"The one that healed me," the man replied, "told me to take up my bed and walk!"

"Who was it told you to do this?" they asked. But the healed

man did not know, as Jesus had gone away because of the crowd there. Later Jesus found the man in the temple.

"You see that you have been cured," he warned. "Do not sin again or something worse may happen to you!" The man went away and told the Jews that it had been Jesus who had healed him. For this reason the Jews began to persecute Jesus and even planned to kill him, because he kept doing such things on the sabbath day.

"My Father has worked before this," he told them, "and I, too, must work." But this made the Jews all the more eager to kill him. Not only had he broken the laws of the sabbath, but also he had said that God was his Father, making himself the equal of God.

"I tell you truly, indeed," Jesus said to them, "the Son can do nothing by himself, but only what he sees the Father do (John 5:19). Whatever he sees the Father do, the Son also does. The Father loves the Son and shows him everything He himself does, and will show him even greater works than these, so you may wonder at them. Just as the Father raises the dead to life again, so the Son brings life again to anyone he wishes. The Father does not judge anyone, but has given over all judgment to the Son, so that then everyone will honor the Son, just as they honor the Father. Anyone who does not honor the Son, does not honor the Father who sent him (John 5:21).

"Truly indeed, I tell you, whoever hears what I say and accepts Him that sent me has gained eternal life and will not come to be condemned, but will be passed through death into life. Again I speak the truth, the time is coming and indeed now is here, when the dead will listen to the voice of the Son of God, and those who hear it will live again.

"Just as the Father has life in Himself, so He has given the Son also power to have life in himself, and has given him the authority to carry out judgment, because he is the Son of Man.

"Do not wonder about this. The hour is coming when all those in graves will hear his voice and will rise into life again—those who have done good into the renewal of life, and those who have done evil into the renewal of damnation.

"I myself can do nothing alone. As I am told, I judge, and my judgment is just because I do not try to carry out my own will but that of the Father who has sent me.

"If I am the only witness for myself, my testimony is without value, but there is another one who testifies about me, and I know that what he says of me is true. You sent to John, and he told you the truth. However, I do not need the testimony of any man. I tell you these things so that you may be saved. John was a burning and a shining light, and you were willing for a time to enjoy that light, but I have a witness for me who is greater than John. The very things the Father has given me to do, those very works testify of me that He has sent me! And the Father who sent me has Himself been a witness for me. You have not heard His voice at any time, nor seen what He looks like, and you do not hold His message in your hearts, because you will not accept the one He has sent to you (John 5:34).

"You study the scriptures because you think you can find eternal life in them, but they also testify about me. Yet you will not come to me to gain such life! I do not accept honor from men. I know you, and I know that you do not have the love of God in you. I have come in the name of the Father, and you do not receive me! Yet if someone should come in only his own name, you would receive him. How can you believe when you receive honor from one another, and do not look for the honor that can come from God alone! (John 5:39.)

"Do not think that I will accuse you to the Father. One witness already accuses you—Moses, whom you trust. But if you truly believed Moses, you would have believed me also, because he wrote about me. If you do not believe his writings, how can you believe what I tell you!"

22.

In the Nazareth synagogue Jesus declares his mission. The congregation is angry.

JESUS RETURNED TO NAZARETH, in Galilee, where he had grown up (Luke 4:16).

According to his custom he went into the synagogue on the sabbath, and stood up to read (Luke 4:16). They gave him the book of the prophet Isaiah, and when he opened it he found the place where it says:

The Spirit of the Lord is on me because he has anointed me to preach the Gospel to the poor. He has sent me to heal the broken-hearted, to preach deliverance to the captives, and the recovery of sight to the blind, to free those who are hurt, and to preach that this is the accepted year of the Lord.

He then closed the book and gave it back to the attendant and sat down. The eyes of everyone in the synagogue were fixed on him as he began to speak.

"This day," he told them, "the prophecy of this scripture is fulfilled for you to hear!" Everyone who was there talked of him and wondered at the gracious words he said. "Isn't this Joseph's son?" they asked among themselves.

"You will surely quote this saying to me," he continued. "Physician, heal yourself!" and say, 'These things that we have heard of your doing in Capernaum, do also here in your own country!' It is true that no prophet is accepted in his own country. But I tell you a truth, that there were many widows in Israel at the time of Elijah, when it did not rain for three and a half years, and there was great famine throughout all the land, but Elijah was sent to no one except to a widow in Sarepta in Sidon. Also, there were many lepers in Israel at the time of the prophet Elisha, but none of them was healed except the Syrian Naaman."

When they heard this, the congregation became angry. Rising, they went to him and took him out of the town to the edge of the hill on which it was built in order to throw him over it. But he evaded them and, passing through the crowd, escaped (Luke 4:30).

Leaving Nazareth he then went to live in Capernaum in Galilee (Matt. 4:13), on the seacoast near Zebulon and Nephthalim, thus fulfilling the saying of the prophet Isaiah:

In the Land of Zebulon and Nephthalim by the sea, on the far side of the Jordan and the Galilee of the Gentiles, those people who were in darkness saw a great light, and light has appeared for those who were living in the region and the shadow of death.

So they came into Capernaum, a town of Galilee, and promptly on the sabbath he went into the synagogue and taught. Those who heard him were astonished at his teaching, because he spoke with power, as one who had authority, and not as the scholars (Mark 1:21; Luke 4:31).*

23.

Simon Peter is given a large catch of fish. Jesus casts out an evil spirit.

NEAR GENNESARET LAKE, as the people crowded close to him to hear the word of God, he noticed two ships near the shore, where the fishermen had come close to the beach to wash their nets. Jesus went into the boat owned by Simon Peter and asked to have it moved a little into the water. After this had been done, Jesus sat down and taught the people from the ship. When he was through speaking he told Simon Peter to go out farther and let his net down for a catch. (Luke 5:1.)

"Master," Peter protested, "We have worked all night and caught nothing. However, because you have told me, I will

* Compare page 60.

let down the net." When he did this it enclosed so many fish that it broke. Simon and his helper signalled to his partners in the other ship to come and help them. They came, and both ships were filled so full that they began to sink. When he saw it, Simon Peter knelt before Jesus.

"Leave me," he cried out, "because I am a sinful man, O Lord!" He was awed at the great catch of fish they had taken, just as were his partners, James and John (sons of Zebedee), but Jesus comforted them and told them not to be afraid. "Hereafter you will catch men!" he told them.

24.

Jesus casts out an unclean spirit.

IN A SYNAGOGUE where Jesus was teaching on a sabbath was a man who had an evil spirit (Mark 1:23; Luke 4:33).

"Let us alone!" it cried. "What have we to do with you, Jesus of Nazareth? Have you come to destroy us? I know who you are, O Holy One of God!"

"Be still!" Jesus rebuked it, "and come out of him!" The unclean spirit tore at the man and threw him to the ground, crying out loudly, and then left him, but he was not hurt. Those who saw all this were amazed!

"What is this?" they asked among themselves. "What new teaching is this! He commands even the evil spirits with authority and power, and they obey him and come out!"

So the good reports about Jesus were spread all through the region around Galilee.

25.

Simon Peter's mother-in-law is healed, as are many others. Jesus explains that he must preach in other places also and continues to heal the sick.

LEAVING THE SYNAGOGUE Jesus and the others went to the house where Simon and Andrew lived (Matt. 8:14; Mark 1:29; Luke 4:38). There they found Simon's mother-in-law sick with a high fever, and the others urged Jesus to do something for her. He stood over her, took her hand, lifted her up and rebuked the fever. Immediately it left her, and she stood up and began to wait on them.

Even after sunset people continued to bring him all those who were sick of any illness of body or mind, so that the whole town was gathered at the door and, laying his hands on them, he healed them all (Matt. 8:16; Mark 1:32; Luke 4:40). When the evil spirits cried out, "You are Christ the Son of God," he rebuked them and would not let them speak. But they knew he was Christ, and this fulfilled the prophecy of Isaiah: "He took over our infirmities and bore our sicknesses."

In the morning, rising long before dawn, he went to a lonely place and prayed. Simon and the others followed after him, and when they had found him they told him everyone was looking for him. The crowds were urging him not to leave them (Mark 1:35; Luke 4:42).

"I must preach the Kingdom of God to other places, also," he told his disciples. "That is why I have been sent here. Let us go into the next towns so that I may preach there also."

So he went around in Galilee, teaching in the synagogues, preaching the good news of the Kingdom, and healing all kinds of sickness and disease among the people. His reputation spread throughout Syria. People who were sick with every kind of illness and pain, those with palsy, the mentally sick—all were

brought to him, and he healed them all. Great crowds of people followed him, not only from Galilee, but also from Decapolis, Jerusalem, Judea, and across the Jordan (Matt. 4:23; Mark 1:39; Luke 4:44).

26.

A leper is made clean. Jesus asks for secrecy.

IN ONE OF THESE CITIES, when he was coming down from a hill and great crowds were following him, a man badly sick with leprosy came to him and prostrated himself (Matt. 8:1; Mark 1:40; Luke 5:12).

"Lord," he begged, "if you only will you can make me clean again." Jesus was touched with pity, and reached out his hand to him.

"I will," he said, "be clean!" Immediately, as soon as Jesus spoke, the leprosy left the man (Matt. 8:34; Luke 5:13). Jesus cautioned, "Tell no one about this! But go to the priests, show yourself, and make the required gifts for the healing that Moses commanded, and to prove it to them." But the man went away and began to tell everyone about it, making so much more talk about Jesus that he could no longer go into the town, but had to stay in the desert, because they came to him from every direction to be healed of their illnesses (Mark 1:43). But he left them to go into a lonely place to pray (Luke 5:16).

27.

Crowds surround Jesus. A man with palsy is lowered through the roof and healed. The Pharisees object to Christ's forgiving sins.

SOME DAYS LATER he went again to Capernaum, and word was passed around where he was staying (Mark 2:1). At once, many persons came to see him, including Pharisees and doctors of the law from every town in Galilee and Judea, and from Jerusalem (Luke 5:17). There was no place to receive them all, even around the door of the house, but he preached to them, and the power of the Lord was there to heal them.

One, a man with palsy, was brought to him on a cot bed by four bearers. They tried to take him into the house to Jesus, but were not able to do so because of the crowd, so they broke through the tile roof to the room where Jesus was, and lowered the man and his bed through the hole to place him before Jesus.

"Son," Jesus said, when he saw their faith, "be of good courage. Your sins are forgiven!" (Matt. 9:2; Mark 2:3; Luke 5:18.)

Some of the scholars and Pharisees sitting there began to argue about this.

"Who is this man?" they asked among themselves. "He blasphemes! Why does he speak such blasphemies? Who can forgive sins but God alone!" But Jesus knew their thoughts at once (Matt. 9:3; Mark 2:8; Luke 5:22).

"Why do you argue and think evil thoughts about these things in your hearts?" he demanded. "Is it easier to say to this paralyzed man, 'Your sins are forgiven!' or to say, 'Get up! Take up your bed and walk!' However, so that you may know that the Son of Man has the power and the right on earth to forgive sins, 'I tell you,' he then said to the sick man, 'stand up, and take up your bed and go to your home!' Immediately the man stood up, lifted the cot on which he had been lying, and went home, glorifying God!"

All those who saw this were astonished and fearful, but they, too, glorified God who had given such power to men! "We have seen strange things today," they said. "Never before anything like this!"

28.

Matthew is called to follow Jesus. Pharisees object when Jesus eats with sinners.

AGAIN, AS JESUS WENT BY the seashore, crowds came to him and he taught them. There he also saw Matthew (or Levi), son of Alpheus, sitting at the tax station, and said to him, "Follow me!" and he got up, left everything, and followed him (Luke 5:27). Matthew made a great feast for him at his house (Mark 2:15), and while Jesus was eating there, many tax agents and known sinners came in and sat and ate with him and his disciples (Matt. 9:10). When scholars and Pharisees saw this, they complained about it to his disciples.

"How is it," they asked, "that you and your master eat and drink with tax agents and sinners?"

"Those who are well do not need a physician," Jesus said when he heard them, "only those who are sick. Go and learn what this means! 'I want mercy, not sacrifice.' I have come to call not the good people but the sinners to repentance!" (Matt. 9:13.)

29.

Fasting is explained. New wine must be put into new skin bottles.

THE DISCIPLES OF JOHN and the Pharisees were accustomed to fast. John's followers came to ask Jesus about this (Matt. 7:14; Mark 2:18; Luke 5:33).

"Why is it that we and the Pharisees fast often but your disciples do not fast?"

"Can the children of the bridal room fast and weep while the bridegroom is with them?" Jesus replied. "As long as he is with them, they cannot fast. But the time will come when the bridegroom is taken away from them, and then they will fast."

Giving them an illustration, he said: "No one sews a piece of new cloth on an old garment, because the new piece will tear the old and the place is made worse, and the new is spoiled and does not match the old. Also, no one puts new wine into an old skin bottle, because it would burst and the wine would be spilled and the bottle damaged and lost. New wine must be put into a new skin bottle, and then both are preserved. Also, no one who has drunk old wine immediately wants new. He says the old is better" (Matt. 9:16; Mark 2:21; Luke 5:36).

30.

The disciples pick corn on the sabbath. The example of David is cited. The sabbath was made for man.

ON THE SECOND SABBATH following, Jesus and his disciples were passing through a corn field. The disciples were hungry and began to pull off ears of the corn and eat them, rubbing the grains off in their hands. Some of the Pharisees who saw them asked, "Why do your disciples do what is not right on the sabbath?" (Matt. 12:1; Mark 2:23; Luke 6:1.)

"Have you never read what David did?" Jesus asked. "When he and those with him were hungry and Abiathar was high priest, he went into the house of God and ate the altar bread and gave it to his companions, although it was not lawful for him and his companions to eat it, but only for the priests. Or have you not read in the law that on the sabbath days the priests may disregard the sabbath in the temple and are not censured for it? Yet I tell you that on this spot is someone who is greater than the temple. If you realized the meaning of the saying, 'I want mercy, not sacrifice' you would never punish innocent persons! The sabbath was made for man's sake, and not man for the sabbath. And the Son of Man is Lord also of the sabbath."

31.

Again on the sabbath Jesus heals a crippled man, and once more the Pharisees object and plan to kill him. He uses a ship and continues to heal many persons. He again asks for secrecy.

ON ANOTHER SABBATH he again went into the synagogue and taught. A man with a withered right hand was there. The scholars and Pharisees asked Jesus whether it was lawful to heal on the sabbath, and watched him to see whether he would do so. If he did so they would have grounds again for bringing an accusation against him. Jesus knew their thoughts and spoke to the crippled man (Matt. 12:9; Mark 3:1; Luke 5:6).

"Stand up and come forward," he said. The man did so, and then Jesus addressed the others.

"Who is there among you," he asked, "who owns a sheep that may have fallen into a hole on the sabbath day and will not lift it out? How much more important is a man than a sheep! I will ask you just one thing. Is it lawful to do good on the sabbath, or to do evil? To save life or to destroy it?"

They were silent. Jesus looked around at them angrily, and

was grieved at the stubbornness in their hearts (Mark 3:5). He spoke to the man again.

"Hold out your hand," he said. The man held out his withered hand, and it became as fully developed as the other.

The Pharisees were furious and went outside to discuss with the followers of Herod what they could do with Jesus, how they could destroy him. However, Jesus was aware of this, and went away with his disciples toward the sea shore (Matt. 12:15; Mark 3:7).

A great crowd followed him, from Galilee, from Judea, Jerusalem, Idumea, and from across the Jordan. Throngs, hearing what great things he did, came from around Tyre and Sidon to hear him and be healed. He healed them all, but urged them not to tell others about him (Matt. 12:16).

He then asked his disciples to keep a small ship ready for him to use because of the throngs, so that they would not be able to crowd him (Mark 3:9). He healed many. Those who were sick pushed close to him to touch him, and his power went out of him to them in healing all of them. Evil spirits, when they saw him, fell to the ground, crying, "You are the Son of God!" Jesus told all of them urgently not to say who he was. (Mark 3:11).

All this occurred in fulfilment of what the prophet Isaiah had said (Mark 12:18):

See my servant whom I have chosen, my loved one with whom I am well pleased. I will put my Spirit in him, and he will tell of the judgment to the Gentiles. He shall not work, nor cry out, nor will anyone hear his voice in the street. He will not break a bruised reed, nor quench smoking flax until he makes his judgment bring him victory. And the Gentiles will trust in his name!

32.

Jesus chooses his twelve apostles and, giving them power, sends them out to preach. He gives them detailed instructions and explanations.

JESUS THEN SELECTED SOME of his followers and went up into the hills to pray, continuing in prayer all the night. When day came he called them to him, chose twelve of them, and made them his apostles to be with him, and to be sent out to preach the Kingdom of God. He gave them power over evil spirits, and to heal all kinds of sickness and disease (Matt. 10:1; Mark 3:13, 6:7; Luke 6:12).

These apostles were, first (Mark 6:7), Simon, whom he called Peter, and his brother Andrew; James and John, sons of Zebedee (he called them Boanerges, meaning sons of thunder); Philip and Bartholomew; Thomas; Matthew, the tax agent; James, the son of Alphaeus; Thaddeus, or Lebbeus^{*}; Simon from Canaan, also called Zelotes; Judas the brother of James^{**}; and Judas Iscariot, who later betrayed him.

They went into a house but the crowd became so great that those inside could not even eat. Some of his friends heard about it and went to get him, telling each other that he was out of his mind. "He is beside himself," they said (Mark 3:19).

"Do not go to the Gentiles," he instructed his chosen disciples, "nor to any town of the Samaritans (Matt. 10:5; Mark 6:8). Instead, go to the lost sheep of the house of Israel. As you go, preach that the Kingdom of Heaven is here. Heal the sick. Cure the lepers. Bring the dead back to life. Cast out the evil spirits. You have received freely, so give freely (Mark 6:8). Take nothing with you for your journey except a staff—not gold, nor silver, nor brass in your purses, nor even a purse, nor a bag for your travelling, nor two coats; wear sandals or none; use a

^{*} Omitted from Luke's account.

^{**} Listed in Luke's account only.

walking stick or none (Matt.10:10). The workman is worth what he receives. When you go into a town, ask who is worthy there. In entering a house give it your blessing, and stay there until you leave that place. If it is deserving, bring it your peace. But if it is not worthy of you, keep your peace from it. If any place or person does not receive you, or listen to you, when you leave it shake its dust* from your feet as evidence against it. I tell you it will be better for Sodom and Gomorrah in the time of judgment than for that city (Matt. 10:16).

"I am sending you out like sheep among wolves. Therefore be as wise as serpents, and as harmless as doves; but be careful about men because they will take you before their judges, and even whip you in their synagogues. You will be brought before governors and kings because of me, and will be a testimony against them and the Gentiles. When you come up for trial do not plan what you will say, but speak what comes to you, because I will give you words and wisdom to speak at that time which all your opponents will not be able to refute. It will not be you who will speak, but it will be the Spirit of your Heavenly Father who will speak through you (Matt. 10:19-20; Luke 21:14)

Children will oppose their parents, and will even have them killed (Mark 13:12; Luke 21:16). A brother will bring a brother to his death, and a father his child. You will be betrayed by brothers, by parents, by relatives, by friends, and you will be hated by everyone. Some of you will be killed because of my name, but not a hair of your head will truly perish, and he who endures to the last will be saved (Matt. 10:22). When they persecute you in one city, escape to another, because I tell you truly you will not have gone to all the places in Israel by the time the Son of Man comes again.

"Do not think that I have come to send peace to the earth. I have not come to send peace, but a sword! I have come to set a man against his father, a daughter against her mother, and a daughter-in-law against her mother-in-law. Whoever loves his

* Compare page 111.

father or mother more than me, or whoever loves a son or daughter more than me, is not worthy of me. And whoever is not willing to take up his personal cross and follow my ways is not worthy of me, and cannot be my disciple! (Matt. 10:37.)

"The disciple is not greater than his leader, nor the servant greater than his master. It is enough for the disciple to be like his leader, the servant like his master, and every one that is perfect will be like his master (Matt. 10:24; Luke 6:40,42).

"If the head of the house is called Satan, how much more should the members of the household be considered evil. So do not be afraid of them. There is nothing covered up that will not be uncovered, nothing secret that will not be made public, and nothing hidden that will not be revealed. What I tell you in this darkness you must speak of in the light. What you hear whispered you must preach on the housetops (Matt. 10:26,27; Mark 4:22).

"I tell you who are my friends, do not be afraid of those who kill the body but after that are powerless. They are not able to kill the soul. But I warn you whom to fear. You must fear the one who, after he has killed, is able to destroy both body and soul in hell. Yes, I tell you, fear him! (Matt. 10:28; Luke 12:4,5.)

"Are not sparrows sold for a few cents? Yet not one shall fall to the ground without your Father knowing it. Not one is forgotten by God. You are worth more than many sparrows! And so do not be afraid! Even the hairs of your head are all numbered!

"Also, I tell you that whoever acknowledges me in public as his leader will be acknowledged as follower by the Son of Man to the angels of God, my Father in Heaven. But whoever denies me to others, I will deny before my Father in Heaven and the angels (Luke 12:8).

"Whoever saves his life for himself will lose it, and whoever gives up his life for my sake will find it (Matt. 10:39). Whoever receives you, also receives me, and so receives Him who sent me. But the one who receives a prophet only because he is a prophet will have only a prophet's reward, and the one who receives a good man only because he is a good man, will receive only that good man's thanks.

"And whoever, as a disciple of mine, gives even a drink of cold water to one of these little children, I tell you will not in any way lose his reward!"

Jesus then came down with them and stayed in the plain among his followers (Luke 6:17) and the great crowd of people from all over Judea, from Jerusalem, and from the sea coast of Tyre and Sidon, all of whom came to hear him, and have their illnesses healed, including those with evil spirits who were also cured. Every one tried to touch him. Healing strength went out from him, and he healed them all.

His disciples went away, through the towns, two by two, preaching the good news that people should repent their sins. They cast out many evil spirits, healed diseased minds, touched with healing oil many persons who were sick, healing them everywhere (Matt. 6:13; Mark 6:7; Luke 9:6).

33.

The Sermon on the Mount. The Beatitudes.

SEEING THE CROWD around him, Jesus went up on a hillside and when he was seated his disciples came to him, and he taught them in this way (Matt. 5:1):

"Blessed (meaning fortunate and happy in the love of God) are those who have spiritual needs, because the Kingdom of Heaven is theirs.

"Blessed are those who are sorrowful, and weep now, because they will be comforted and made happy, and will leap for joy.

"Blessed are those who are meek, because they will be given the earth.

"Blessed are you who are poor, because the Kingdom of God is yours (Luke 6:20).

"Blessed are all those who are hungry and thirsty for right living. They will be filled.

"Blessed are those who are merciful, because they will receive mercy.

"Blessed are those whose hearts are pure, because they will see God.

"Blessed are those who work for peace, because they will be called the children of God.

"Blessed are all those who are persecuted for the sake of what is right, because the Kingdom of Heaven belongs to them.

"Blessed are you when others abuse you and persecute you, and accuse you falsely of all kinds of evil things, and hate you and avoid you, and call your name evil, because of me. Be filled with joy, and be exceedingly glad, because your reward in Heaven is great. They and their ancestors in the same way persecuted the prophets of earlier times (Matt. 5:12; Luke 6:23).

"You are the salt of earth.* Salt is good, but if it has lost its flavor, how can it be made salty again? It is not fit for earth, nor to fertilize it, but is good for nothing except to be thrown away, and trampled under foot. Whoever has ears should hear and understand this! (Matt. 5:13; Luke 14:35).

"You are the light of world. A city on a hilltop can not be hidden. People do not light a candle** and then cover it with a basket, but rather they put it on a candlestick in the open, and it give its light to everyone in the house. Therefore let your inner light shine out so clearly on others that they can see your good deeds, and give the glory for them to your Father who is in Heaven (Matt. 5:15).

* Compare Page 98.

** Compare page 71.

34.

The law must be observed. Settle your differences with others. Obey all commands. Adultery may be in the heart. Divorce. Do not swear at all. Be merciful. Be perfect. Give to charity secretly. Pray secretly.

"DO NOT THINK that I have come to break the law or to destroy the teachings of the prophets. I have not come to destroy them but to fulfill them. I tell you truly that until heaven and earth pass away, not one smallest part of the law will be cancelled until all has been carried out. Whoever, then, breaks one of these least important commands, and teaches others to do the same, shall be called least in the Kingdom of Heaven; but whoever obeys them and teaches them shall be called great in the Kingdom of Heaven. I tell you that unless your own goodness is greater than that of the scholars and Pharisees, you will never at all be able to come into the Kingdom of Heaven (Matt. 5:17,20).

"You have heard that in earlier times it was said, 'You shall not kill', and 'Whoever kills shall be in danger of the penalty of the law!' But I tell you that whoever is angry with his brother without a reason shall be in danger of the law; and whoever slurs his brother is in danger of court action. But whoever says, 'You fool!' shall risk hell fire! Therefore when you are bringing your gift to the altar and remember that your brother has anything against you, leave your gift beside the altar and find your brother, and settle the difference between you. Then come and offer your gift.

"Agree with your opponent quickly, while you are on your way with him. Otherwise he may have you arrested, and the judge may send you to prison. I tell you that you will not be released until you have paid what is due to the last cent!

"You have heard that those who lived in earlier times have said, 'You shall not commit adultery!' But I tell you that who-

ever looks at a woman and lustfully desires her has already committed adultery with her in his heart!

"It is said that whoever leaves his wife should give her a divorce. But I tell you that whoever puts away his wife and marries another woman commits adultery; that whoever sends his wife away except for infidelity makes her commit adultery; and whoever marries a divorced woman is guilty of adultery with her (Matt. 5:31; Luke 16:18).

"Again, you have heard that it was said by those of old times, 'You shall not swear falsely, but only as if before the Lord.' But I tell you do not swear at all; not by Heaven, because that is God's throne; nor by earth, because that is his footstool; nor by Jerusalem, because it is the city of the great king; nor by your head because you cannot make one hair of it white or black. But say, Yes!, Yes!; or No!, No! Whatever is more than this comes from evil thoughts (Matt. 5:33).

"You have heard the saying, 'An eye for an eye and a tooth for a tooth!' But I tell you not to resist evil. If anyone strikes you on the right cheek, turn the other to him also. If anyone sues you at law and takes away your coat, let him have your overcoat also. If anyone makes you go a mile with him, go with him two miles (Matt. 5:38).

"Give to whoever asks you for anything, and do not turn away from anyone who wants to borrow from you. Lend and do not expect a return. If anyone takes away something of yours do not ask him for it again (Matt. 5:42; Luke 6:30).

"There will be bitter misery for you who are rich, because you have already received your good things in life. You that are fed now will be hungry! You that laugh now will be sorrowful and weep! Misery will come for you when everyone speaks well of you, because their fathers did the same thing with the false prophets (Luke 6:24)

"You have heard the saying, 'Love your friend and hate your enemy!' But I tell you, love your enemies! Bless those who curse you. Do good to those who hate you. Pray for those who act spitefully toward you and persecute you. Do good, and lend, hoping for nothing in return. Do to others as you would

like to have them do to you (Matt. 5:43; Luke 6:27,31).*

"Do these things so that your reward will be great, and you will truly be the children of the Highest—your Father in Heaven. He is kind even to those who are ungrateful and evil. He makes the sun rise on the bad, just as on the good, and sends rain the same on those who are just and those who are unjust (Matt. 5:45; Luke 6:35).

"If you love only those persons who love you, what thanks can you expect? Sinners also love those who love them. If you do good only to those who do good to you, what thanks can you have? Do not sinners do the same? If you lend only to those from whom you expect a return, what thanks will you merit? Sinners lend to sinners and are paid back the full amount. If you salute only your friends and brothers, what more is that than others do? Even the tax agents do as much. Be merciful, just as your Father is merciful. Be perfect, just as your Father in Heaven is perfect! (Matt. 5:46,48; Luke 6:32,34.)

"Be careful not to give to the poor in public, to be seen by others, or you will have no reward from your Father in Heaven. Whenever you give to charity do not advertise it, as the hypocrites do in the streets and churches, to be admired. Truly they get their reward that way. But when you give do not even let your left hand know what your right hand does, so that your giving will be secret, and your Father who sees secret things will himself reward you openly (Matt. 6:1,4).

"When you pray, do not act like the hypocrites. They like to pray standing on the street corners and in the churches, so that others may see them. Truly, they get their reward that way. But when you pray go into your most secret room, and when you have shut the door, pray to your Father who is in secret, and your Father who sees in secret will reward you in the open. And when you pray do not repeat useless phrases, as the heathen do. They think they will be heard because of the many words they use. Do not be like them—your Father knows what you need before you ask him."

* Compare page 59.

35.

The Lord's Prayer. Forgive others. Do not fret or plan worryingly, but look for the Kingdom of God. Do not be a hypocrite. Guard what is sacred. The Golden Rule.

ONCE, AFTER HE HAD BEEN PRAYING, one of his disciples said, "Lord, teach us how to pray, just as John taught his disciples" (Luke 11:1).

"Pray in this way," Jesus said. "'Our Father in Heaven, let your name be kept holy. May your Kingdom come, and your will be done on earth, just as it is in Heaven. Give us this day our daily food, and forgive us when we do wrong, just as we forgive those who do wrong to us. Lead us, but not into temptation. Deliver us from all evil. For the Kingdom is yours, and power and glory, forever'" (Matt. 6:9).

"If you forgive others for the wrongs they do to you, your Heavenly Father will also forgive you. But if you do not forgive others, your Father will not forgive your own wrongdoing.

"Also, when you fast for spiritual reasons, do not look sad as the hypocrites do. They mark their faces so that they will appear to be fasting. I tell you truly, they already have their reward in that way. But you, when you fast, brush your hair and wash your face, so that you will not appear to others to be fasting but only to your Father who is hidden, and He who sees secret things will reward you openly.

"Do not store up treasures on earth, where moths and rust destroy things, and where thieves break in and steal. Instead, store up treasures in Heaven for yourselves, where neither moths nor rust can destroy anything, and thieves do not break in and steal; because where your treasure is your heart will be also (Matt. 6:19,22; Luke 11:34).

"The light of the body is the eye. When your eye has a single good purpose, your whole body is filled with light. But

if it is evil, your whole body will be filled with darkness. If your body is filled with light and without darkness, it will be like a bright candle, shining to give you light. If your eye is turned to an evil purpose, your whole body will be darkened by it. If whatever light you have becomes darkness, that darkness is very great. Be careful, therefore, that your inner light is not darkness.

"No one can serve two masters. Either he will hate one and worship the other, or he will love one and despise the other. You cannot live for both God and the love of material things. This is why I tell you not to plan about your life, what you will eat and what you will drink,* nor about your body, what you will wear. Is not life itself more important than food, and the body more than clothing? Look at the birds, the ravens. They do not sow nor reap, nor have storehouses nor barns, yet your Heavenly Father feeds them. Are you not much better than they are? (Matt. 6:24,26; Luke 12:24, 16:13.)

"Who is there among you who, by thinking about it, can add inches to his height or years to his life. If you cannot do such a thing, which is of the least importance, why plan about the rest? Look at the lilies in the field, how they grow. They do not work. They do not spin thread. Yet I tell you that even Solomon in all his splendor was not dressed as beautifully as one of these. If God so clothes the grass which is living today in the field, and is burned in the oven tomorrow, why not you all the more, you who have so little faith?

"Therefore do not ask yourselves anxiously what you will have to eat, and what you will have to drink, nor what you will wear (the Gentiles and the nations of the world are concerned with all such matters), nor be doubtful, because your Heavenly Father knows you need all these things. Rather, look first for the Kingdom of God and the rightness that is His, and all these other things will come to you. So do not fret about tomorrow, because tomorrow will take care of itself. For each day its own evil is enough! (Matt. 6:34.)

"Do not judge others, so that you yourself will not be judged,

* Compare page 118.

because the kind of judgment you use will be used to judge you, and the kind of measure you use will be used to measure again for you. Do not condemn others and you yourselves will not be condemned. Forgive and you will be forgiven. Give and give to others, and you will receive abundant gifts, full measured, pressed down, shaken together and running over, that others will give to you" (Matt. 7:1; Luke 6:38).

Then he gave another comparison. "Can blind people lead others who are also blind? Will not both fall into the ditch? Why look for the small speck in your brother's eye, but do not consider the great stick that is in your own eye? Or how can you say to your brother, 'Let me take the speck out of your eye,' when you yourself do not think of the great stick in your own eye? Do not be a hypocrite! First remove the stick from your own eye, and then you will see clearly how to take the speck out of your brother's eye (Matt. 7:3; Luke 6:39,41).

"Do not give what is holy to dogs, nor throw your pearls in the path of swine. They may stamp them under their feet and turn on you and attack you.

"Whatever you want people to do to you, do the same to them.* This is the law and is the word of the prophets" (Matt. 7:6,12).

36.

Use the narrow gate. False prophets. Do what Jesus says. The house built on sand.

"GO IN AT THE NARROW GATE ALWAYS. The entrance is wide and the way is broad that leads to destruction, and many persons pass through that way. But the entrance is narrow and the way is not broad that leads to life, and few persons find it (Matt. 7:13).

"Be on your guard against false prophets who come to you clothed like sheep, but inside they are ravenous wolves. You

* Compare page 56.

can know them by what they do. Every tree is known by its fruit. Do men gather grapes from thorn trees and bramble bushes, or figs from thistles? Every good tree yields good fruit, and cannot yield bad fruit; and a rotten tree cannot yield good fruit. Every tree that does not bear good fruit is cut down and burned. Therefore you shall know them by their fruits (Matt. 7:19; Luke 6:43,44).

“So a good man brings good things out of the good treasure in his heart, and a wicked man brings wicked things out of the evil treasure in his heart. Whatever fills the heart is spoken from the mouth. You can know what men are by what they do (Luke 6:45).

“Why do you call me ‘Lord!, Lord!’ and do not do the things I tell you! Not everyone who says ‘Lord!, Lord!’ will come into the Kingdom of Heaven, but only he who does the will of my Father who is in Heaven. Many persons will tell me in that coming day of judgment, ‘Lord, Lord, have we not prophesied in your name, and thrown out evil spirits in your name, and done many wonderful things in your name?’ Then I will tell them, ‘I never knew you! Leave me, you who do evil deeds!’ (Matt. 7:21; Luke 6:46).

“Whoever comes to me and hears what I say, and does those things, I will show you who he is like. He is like a wise man who built a house, digging deep, and laying the foundations on rock. When the rain fell and floods came, and the wind blew and the storm beat on that house, it was not shaken, because the foundation was set on rock. But whoever hears what I say and does not do those things, he is like a foolish man who built his house on sand and earth, without a foundation. The rain fell, and the floods came, and the wind blew and the storm beat on that house, and it fell, and its ruin was great!” (Matt. 7:24; Luke 6:47.)

When Jesus finished all these talks, the people were astonished at his ideas, because again he taught them as if he had authority and not as the scholars did (Matt. 7:28).*

* Compare page 40.

37.

Jesus heals the centurion's servant.

JESUS THEN WENT into Capernaum where an army centurion lived whose servant, dear to him, was sick with palsy, in much pain and about to die. Matthew writes that the centurion himself came to ask Jesus for help, but Luke states that when he heard about Jesus, he sent the elders of the Jews to him to beg him to come and heal the servant (Matt. 8:5; Luke 7:2).

"The man for whom you would be doing this," they said, "is a worthy person. He loves our nation and has built a synagogue for us."

"I will come and heal him," Jesus told them and went with them, but when he was not far from the house, the centurion sent friends to him.

"Lord, do not go to any trouble," they told Jesus for him. "He says, 'I am not worthy to receive you under my roof. I do not consider myself worthy enough even to come to you myself, but if you will say the word only, my servant will be cured. However, you should know that I also am a person with authority, and that there are soldiers under me. I tell one man to go, and he goes; and another to come and he comes. And to my servant I say, 'Do this,' and he does it.'"

When Jesus heard this he was amazed at him. "Truly," he said to the people who followed him, "I have not found faith as great as this in all Israel! I tell you, many persons will come from the east and from the west, and will be with Abraham, Isaac and Jacob in the Kingdom of Heaven. But the rightful children of the Kingdom will be sent into the darkness outside, where there will be crying and gnashing of teeth."

"Go back," he told the centurion's friends, "Tell him that as he has believed, so it will be done for him." When they returned to the house, they found that the servant had been healed at the same hour!

38.

The widow's son is restored to life.

THE NEXT DAY he went to a town called Nain, with many of his disciples and a crowd of people. As he came near to the gate of the city, a dead man was being carried out. He had been the only son of his mother, and she was a widow. Many people of the town were with her, and when Jesus saw her, he pitied her (Luke 7:11).

"Do not weep," he told her, and came up and touched the coffin. The bearers stood still. "Young man," Jesus said, "I tell you, get up!" The dead man sat up and began to talk, and Jesus gave him back to his mother. All of the people there were filled with awe and praised God.

"A great prophet has come to us," they declared. "God has surely come to His people!" Reports of this were spread through all Judea. and the country around there.

39.

John asks Jesus who he is. Jesus testifies to John's greatness. People of today. Jesus reproaches some towns. He says, "Come to me, all you who labor."

THE DISCIPLES OF JOHN, who had been imprisoned by Herod,* told him what Jesus was doing. He then sent two of them to Jesus to ask him, "Are you truly the one who was to come, or must we look for some one else?" (Matt. 11:2; Luke 7:18). When these men came to Jesus and asked him this question, he then cured many illnesses, threw out evil spirits, gave blind persons their sight, made the lame walk, healed lepers, let the deaf hear, restored the dead to life, and preached the good news to the poor.

* See page 78.

"Go back," he told John's disciples, "and tell John what you have seen and heard, how the blind see, the lame walk, lepers are healed, the deaf hear, the dead are brought to life, and the good word is preached to the poor; and that the person is fortunate who finds no harm in me." When they had gone away, Jesus began to speak to the crowd about John.

"What did you go out into the country to see?" he asked. "Was it a weed shaken by the wind? What sort of person did you look for? A man dressed in soft clothing? Those who wear fine clothing, dress expensively and live delicately are in kings' courts. What, then, did you expect to see? A prophet? Yes, I tell you, and much more than a prophet. This is the man about whom it was written (Matt. 11:7; Luke 7:24):

I send my messenger ahead of you to prepare your way before you come.

I tell you that among all men no greater prophet has ever been born than John the Baptist. Yet the least person in the Kingdom of Heaven is greater than he! From the time he came until this moment the Kingdom of Heaven has been treated violently, and violent people try to seize it by force. All the prophets and the law have been in effect only until John came; but you must believe that he is the Elisha who was to come. Whoever hears this should listen carefully to it!" (Matt. 11:15.)

The people did listen, and they and the tax agents who had been baptized by John thus justified God because of that baptism. But the Pharisees and lawyers refused to accept the word of God against themselves, because they had not been baptized by John (Luke 7:29).

"How can I describe to you what the people of today are like!" Jesus exclaimed. "They are like children who sit in the market streets and shout to their companions, 'We have played the pipes for you and you have not danced. We have cried with sorrow and you have not wept.' John the Baptist came neither eating common food nor drinking wine, and you say that he has a devil. The Son of Man has come eating and drinking,

and you say that he is a glutton, loving wine, a friend of tax agents and sinners. But true wisdom is shown by all wisdom's own children" (Matt. 11:16; Luke 7:31).

Then he began to reproach the towns in which his great deeds had been done, because their people had not repented.

"Bitter misery will come to you, Chorazin, and you, Bethsaida! If the great deeds done in you had been done in Tyre and Sidon, they would long ago have repented, sitting in sackcloth and ashes, the clothing of repentance. I tell you, it will be better for Tyre and Sidon in the time of judgment than for you! You, too, Capernaum, you who are as high as heaven, you will be brought down to hell! If the great things done in you had been done in Sodom, it would have remained until this day! I tell you it will be far better for the land of Sodom in the time of judgment than for you! (Matt. 11:20; Luke 10:13.)

"I thank you, Father," he said, "Lord of Heaven and earth, because you have hidden all these things from those who are wise and understanding, and have shown them to little children. This, Father, is because it seemed good in your eyes" (Matt. 11:25). Then again to the others, "Everything has been given to me by my Father. No one understands the Son but the Father, and no one knows the Father except the Son, and those to whom the Son will reveal him.

"Come to me, all you who work so hard and are burdened heavily, and I will give you rest. Put on my yoke and learn from me. I am gentle and humble in heart, and you will then find rest for your souls, because my yoke is easy to carry and my burden is light" (Matt. 11:28,30).

40.

While eating with Simon, a Pharisee, Jesus is anointed by a sinful woman, whose sins are forgiven.

A PHARISEE NAMED SIMON, who was a leper, asked Jesus to eat with him, and the Lord went into his house and sat down to the food. A woman of the town, a sinner, who learned that Jesus was there, went to him, taking an alabaster box of expensive spikenard ointment. Standing weeping at his feet, behind him, she poured the ointment on his head, and then on his feet and began to wash them with her tears and wipe them with her long hair, kissing them and rubbing the ointment on them.

His disciples were indignant. "Why was this ointment wasted?" they demanded. "It might have been sold for a considerable amount and the money given to the poor!" and they rebuked the woman. But when Jesus understood what they were saying, he told them, "Let her alone! Why do you trouble her? She has done a gracious deed to me. You will always have the poor with you, and can help them whenever you wish to, but you will not always have me. In pouring this ointment on me she has done what she could in anticipation of my burial. Wherever the gospel will be preached throughout the world, this woman will be spoken of in remembrance of her act."

When Simon, his host, saw all this, he said to himself, "If this man were truly a prophet he would know who this woman is who touches him, and what kind—a sinner." But Jesus answered these thoughts.

"Simon," he said, "I have something to say to you!"

"Tell me, Master," Simon replied.

"There was a certain creditor," Jesus said, "and there were two persons who were in debt to him, one for a large amount of money and one for a small amount. When they could not pay, he frankly cancelled the debts of both. Now, tell, me which one will love him more?"

"I suppose," said Simon, "the one whose debt was greater."

"You are right," Jesus said. He turned toward the woman. "Simon, do you see this woman? I came into your house and you did not give me water for my feet, but she has washed them with her tears and dried them with her hair. You did not kiss me, but she has not stopped kissing my feet since she came in. You did not put oil on my head, but she has rubbed ointment on my feet. So I tell you that her sins, although they are many, are forgiven, because she has loved me so much. But whoever is forgiven little loves little."

"Woman," he then told her, "your sins are forgiven!"

The others who sat eating with him began to ask themselves, "Who is this man who also forgives sins?" But Jesus told the woman, "Your faith has saved you. Go in peace" (Matt. 26:6; Mark 14:3; Luke 7:36,47)

41.

A blind, dumb and insane man is healed. Jesus rejects the charge that he works through the power of Satan. Blasphemy against the Holy Spirit will not be forgiven. The Pharisees are again reproached.

AFTERWARD HE WENT THROUGH cities and towns, preaching and explaining the good news of the Kingdom of God, and his disciples were with him. Some of the women who had been cured of various illnesses, as well as Mary Magdalene, from whom seven evil spirits had been thrown out, and Joanna, the wife of Chuza, Herod's steward, and Susanna and many others, all helped him from their possessions (Luke 8:1).

Among those brought to him was one person who was insane, blind and dumb, and Jesus healed him so that he both spoke and saw. All the people were amazed (Matt. 12:22).

"Isn't this the descendant of David?" they asked. Some of the scholars and Pharisees who had come from Jerusalem, when they heard about it, said, "This man casts out evil spirits by

power from Beelzebub, prince of devils." Others, tempting him, asked for a sign from Heaven. Jesus, knowing their thoughts, however, called them to him and gave them these parables (Mark 3:22; Luke 11:14).

"How can Satan cast out Satan?" he asked. "Every kingdom that is divided against itself comes to ruin. Every city and house that is divided against itself cannot stand. Any house separated from its neighbors falls. If Satan casts out Satan he is divided against himself; if he rises against himself and is divided, he cannot stand, and how can his kingdom endure. It would come to an end!

"If I throw out evil spirits by the power of Beelzebub, by whose power do your children cast them out? They will be your judges! But if I throw them out through the Spirit and by the finger of God, you cannot then doubt that the Kingdom of God has come to you! (Matt. 12:28; Luke 11:20.)

"How can anyone break into a strong man's house and steal his property unless he first binds the strong man? Then he will steal his goods. When a strong man who is armed has charge of his palace, his goods are safe. But when a stronger one than he comes against him, his armor is taken away, and his property stolen and divided up. Whoever is not on my side is against me, and whoever does not help me gather fruit scatters it around!

"I tell you that all kinds of sin will be forgiven to men and all the blasphemies they speak, except that whoever blasphemes against the Holy Spirit will not be forgiven.* Whoever speaks against the Son of Man may be forgiven, but whoever speaks against the Holy Spirit will not be forgiven, either in this world or in the world to come, but is in danger of being eternally damned (Matt. 12:31; Mark 3:28).

"Either make the tree good and its fruit good, or make it bad and its fruit bad. A tree is judged by its fruit.

"You generation of vipers! How can you speak anything good, because you are bad! The mouth speaks out of the abundance in the heart. A good man does good things out of the good

* Compare page 117.

treasure in his heart, but a bad man does bad things out of the treasure of evil in his heart. I tell you that every careless word a man speaks will have to be accounted for in the day of judgment. By your own words you will be justified, and by your own words you will be condemned" (Mark 12:34).

He told them all these things because they said he had an evil spirit. Some of the scholars and Pharisees replied to him, trying to tempt him.

"Master," they said, "we would like to see a sign of your power."

"An evil and immoral age," he told them, "looks for a sign, but no sign will be shown them except the sign of the prophet Jonah.* Just as he was inside the whale for three days and three nights, so the Son of Man will be in the heart of the earth for three days and three nights. The people of Nineveh, to whom Jonah was a sign, will rise in judgment and condemn this age, because they repented when Jonah preached to them, and now a greater than Jonah is here, and the Son of Man is a sign to this age. The queen of the south will rise at the judgment and join in condemning this generation. She came from the distant parts of the earth to hear the wisdom of Solomon, and now a greater person than Solomon is here" (Matt. 12:38,41).

While he was still speaking to the people, his mother and brothers stood outside the crowd, waiting to talk with him, and asking for him. Someone told him about it.

"Who is my mother," he said, "and who are my brothers?" Pointing to his disciples and looking around he continued, "Here are my mother and my brothers. Whoever hears the word of God, my Father in Heaven, and does it, he is my brother, my sister, my mother" (Matt. 12:46; Mark 3:31; Luke 8:19).

* Compare page 115.

42.

The sower and the seeds, and the explanation. An enemy sows weed seed in a field.

LATER IN THE DAY, Jesus left the house and walked down to sit by the sea. So great a crowd came to him there that he went aboard a boat and sat while the crowd stood on the beach. He then taught them many things by parables or stories (Matt. 13:1; Mark 4:1; Luke 8:4).

"Listen," he said. "A sower went out to sow seeds. Some of them fell by the side of the road and were trampled down, and the birds came and ate them. Some fell on stony ground where there was not much soil. These sprouted quickly because the soil was not deep, and then when the hot sun fell on them they withered because they had no depth of root or moisture. Some fell in a briar patch, and the briars sprouted also and choked them, and there was no crop. Others fell on good soil, sprouted, and bore a crop, some thirty, some sixty and some a hundred times the amount sowed. Whoever has ears should listen to what I say!"

"Why do you talk to them in stories?" his disciples asked him when they were again alone. "What does this parable mean?"

"You, yourselves," he told them, "are able to understand the mysteries of the Kingdom of Heaven, but the people who are outside of the Kingdom are not. They are told all such things in stories, because although they see they may not perceive, and although they hear they may not understand, and so they will not be converted and their sins forgiven. Whoever has some understanding will be given more and will have plenty, but whoever has not will have taken away from him even the little he may have. They fulfill the prophecy of Isaiah:

You listen and listen but you do not understand. You look and look, but you do not perceive!

"These peoples' hearts are closed, their hearing is dulled, their eyes are shut, so that truly they do not see with their eyes and understand with their hearts, and they are not converted and I cannot heal them. But your eyes are blessed because you do see, and your ears because they do hear. I tell you, many prophets and kings, many good men, have longed to see the things you are seeing, but have not been able to see them, and to hear what you are hearing, but have not been able to hear them. However, if you cannot understand this parable, how can you understand all the other parables? (Mark 4:13; Luke 10:23.)

"Listen now to the explanation about the sower. The seed is the word of God. The sower sows the seed. When anyone hears about the Kingdom and does not understand it, Satan, the evil one, comes and takes away what was sown in his heart. With him it is like the seed that fell by the roadside (Matt. 13:18; Mark 4:13; Luke 8:11).

"Those who hear the word gladly and receive it, but have no deep root of faith are like seed that fell on stony ground. They last for a time, but worries of the moment come, or illness, or persecution, or temptation, and they lose faith and find fault with the word.

"Those who, when they have heard the word, have their faith choked by the cares, riches and pleasures of life, are like seed sowed among thorns and briars. But when seed is sown on good ground it is like those who hear the word and receive it in an honest and good heart, and understand and follow it patiently. They yield good fruit, some thirty times, some sixty times and some a hundred times what they received."

He then told them another parable (Matt. 13:24). "The Kingdom of Heaven is like a man who sowed good seed in his field. But in the night while people slept his enemy came secretly and scattered weed seed among his wheat. When the grain sprouted and bore ears, the weeds also came up. The workers then went to that man.

"'Sir,' they said, 'did not you sow good seed in that field? Where did the weeds come from?'

"'Some enemy did this,' he answered.

"'Shall we go and pick the weeds out?' the workers asked.

"'No,' he said, 'you might uproot the wheat with the weeds. Let both grow until harvest time, and then I will tell the reapers to gather the weeds into bundles first and burn them, and then to gather the wheat and put it into my barn.'"

43.

The lighted candle. Sown seed grows without care.
The mustard seed. The leaven. A net full of good and bad fish. A treasure buried in a field.

"NO ONE WHEN HE HAS LIGHTED a candle^{*} covers it with a basket or dish or puts it under a bed or in a secret place, but sets it on a candle stick so that all those who come in may see the light. Anyone who has ears should listen. However," he continued, "be careful what you listen to. The measure you use for others will be used for you, and to you who listen even more will be revealed, because whoever has a little will receive more, and whoever has none may lose even what little he seems to have!" (Luke 11:33.)^{**}

"The Kingdom of God," he continued, "is like a man who sows seed in the ground, and who goes to bed by night and rises again in the daytime, while the seed sprouts and grows, but he does not know how. The earth produces its fruit by itself, first the sprout, then the stalk, and the ear, then the ripened grain in the ear. However, when the grain is ripe he cuts it down because it is time for the harvest (Mark 4:26).

"How can I show you what the Kingdom of God is like? To what can I compare it? It is like a grain of mustard seed, the smallest of seeds which a man sows in his land. But it grows, and when the plant is grown, it has become the largest of all herbs, almost a great tree, with branches on which birds come

^{*} Compare page 53.

^{**} Compare page 144, 165.

and rest in its shade" (Matt. 13:31; Mark 4:31; Luke 13:19).

He then gave them another story. "The Kingdom of Heaven is like yeast which a woman mixes with much dough until it is all leavened. Again, the Kingdom of Heaven is like a merchant in search of fine pearls. When he found a very precious one, he sold everything he had and bought it (Matt. 13:33; Luke 13:21).

"And again, the Kingdom of Heaven is like a net thrown into the sea in which were gathered all kinds of fish. When it was full, it was drawn to shore and the fishermen sat down and sorted the catch, separated the good fish and stored them in containers, but threw the bad ones away. So at the end of the world the angels will come and separate the bad from the good, and throw the bad into the fire. Then there will be crying and gnashing of teeth (Matt. 13:47).

"Again, the Kingdom of Heaven is like a treasure buried in a field. When a man finds it he hides it and, exultant because of it, sells all he owns and buys that field" (Matt. 13:44).

When he had dismissed the crowd and gone into a house again, his disciples came to him (Matt. 13:36).

"Explain to us," they said, "the meaning of the parable of the weeds in the field."

"The one who sows the good seed is the Son of Man," Jesus said. "The field is the world, and the good seed are the children of the Kingdom. But the weeds are the children of the wicked. The enemy that sowed them is the Devil. The harvest is the end of the world. The reapers are the angels. Just as weeds are gathered and burned, so at the end of the world the Son of Man will send his angels to gather out of his Kingdom everything that is bad, and those who sin, and throw them into fire, and then there will be crying, and gnashing of teeth. But good people will then shine like the sun in the Kingdom of their Father. You who can hear should listen to these things!"

Jesus spoke to the crowds about all such things in stories, examples, parables, and never without them (Mark 4:33). But when he was alone with his disciples he explained everything to them. This fulfilled the word of the prophet who said:

I will open my mouth with parables. I will speak things that have been kept secret since the beginning of the world!

So Jesus asked, "Have you understood all these things?" and they answered, "Yes, Lord"; and he said, "Every one who has learned about the Kingdom of Heaven is like a house owner who brings new and old things out of his stores of treasures" (Matt. 13:51).

44.

Jesus calms a storm.

THAT EVENING JESUS found that great crowds were still following him (Matt. 8:23; Mark 4:36; Luke 8:22).

"We will go across the lake to the other side," he told his disciples. They sent away the crowds and went with him into a ship just as he was, where he sat as they started. Other little ships came with them. As they sailed, he fell asleep on a pillow in the stern of the ship, and while he slept, a great storm blew up. Waves broke over them and they shipped water badly. His disciples were in great peril and woke Jesus.

"Master," they cried, "save us! Don't you care if we all perish?"

Jesus stood up. "Why are you afraid?" he asked his followers. "You have so little faith. Where is your faith?" He then rebuked the wind and the raging water. "Peace!" he commanded. "Be still!" The wind quieted into a great calm. The men were terrified, and marvelled.

"What kind of man is this?" they asked themselves. "When he commands, even the wind and the sea obey him!"

45.

Evil spirits are cast out and enter a herd of swine.

ON THE FAR SIDE of the lake was the country of the Gadarenes, next to Galilee (Matt. 8:28; Mark 5:1; Luke 8:26). As soon as Jesus had gone ashore, he was met by a man* from the town who for a long time had been possessed by an evil spirit. He would not live in a house but stayed in the cemetery. He wore no clothing and was very violent, so that no one could go near him and he could not be kept restrained. Often he had been bound, but he had broken even chains and could not be quieted. Always, night and day he wandered among the hills and in the tombs, crying out and cutting himself with stones.

When he saw Jesus at a distance, he ran to him and fell down before him to worship him.

"What have I to do with you, Jesus, son of the most high God!" he cried out. Jesus commanded the evil spirit to come out of him. "In God's name," he then cried, "I beg you, do not torment me before the time comes!"

"What is your name?" Jesus demanded.

"My name is legion," the evil spirit said. "There are many of us." But it begged him not to send them out of the country or into the abyss.

At some distance from them on the hillside was a large herd of hogs feeding. "If you throw us out," the spirit cried, "send us into the herd of hogs."

"Go!" Jesus commanded, and they came out of the man and went into the hogs, and the whole herd, about two thousand, stampeded down the steep shore into the water and were drowned. Their herder then ran into the nearby country and the town and told everyone all that had happened. Crowds came out then to see for themselves what had occurred. When they

* Matthew writes that there were two men.

reached Jesus, they found the man who had been possessed sitting at the feet of Jesus, clothed and in his right mind, and they became afraid. Witnesses then told them what had happened to the man, how he had been cured, and also about the hogs. They began then to urge Jesus to leave their country because they were afraid of him.

So Jesus again went on board the ship. The man who had been possessed begged Jesus to let him go along with them, but Jesus refused.

"Go back to your home and friends," Jesus said, "and tell them about the great things the Lord has done for you because he pitied you." The man did go back then and told all through the towns called Decapolis what Jesus had done, and everyone was astonished.

46.

Jairus' daughter is restored to life. A woman with a hemorrhage is healed.

WHEN JESUS REACHED the opposite shore of the lake again, at his own town, the people there were waiting for him and welcomed him. While he was speaking to them, a ruler of the synagogue named Jairus came to him and fell before him (Matt. 9:18; Mark 5:21; Luke 8:40).

"My little daughter is at the point of death," he cried beseechingly, "and even now may be dead. But if you will come to her and place your hands on her to heal her, she will live." She was his only child, twelve years old. Jesus stood and with his disciples went with Jairus.

Many people followed and crowded close around him. Among them was a woman who had had a hemorrhage for twelve years. She had received treatment by many doctors and had spent all her money on them but had not been healed; rather, she had grown worse.

Having heard of Jesus, she went to him, and in the crowd

behind him she touched the hem of his robe. "If I can only touch his clothing," she said to herself, "I will be healed!" Immediately the fountain of her blood was stopped. She felt in her body that she had been cured of her illness. Jesus, however, knew that some healing power had left him, and turned around in the crowd (Matt. 9:21; Mark 5:28; Luke 8:44).

"Who touched my clothing?" he said. "Someone touched me. I know that power has gone out of me." He looked around and saw the woman.

"You can see the throng crowding you," Peter and the other disciples told him. "Can you ask who touched you?" The woman, fearful and trembling, knowing she had been discovered and what had happened to her, came close to him, knelt, and declared before all the people why she had touched him, and how she was immediately cured.

"Daughter," Jesus told her, "be comforted. Your faith has healed you. Go in peace, cured of your illness!"

While he was still speaking to her, a messenger came from Jairus' home.

"Your daughter is dead," he said to Jairus. "Why bother the master any longer?" Jesus heard what he said.

"Do not be afraid," he told Jairus. "Only keep on believing, and she will still recover!"

At Jairus' house he allowed only Peter, James and John, James' brother, to go inside with him. They could hear the singing, the sound of mourners and people weeping.

"Why make all this noise and crying?" he asked. "Do not weep. The girl is not dead but only sleeping," and he sent them away, laughing scornfully. They were sure that the girl was dead.

When he had put everyone out of the house, he led the father and the mother and the three disciples with him into the room where the girl was lying, and took her by the hand.

"Child," he said. "I am speaking to you. I tell you, rise up!" Immediately her spirit came into her again, she rose from her bed and walked around, and he directed her parents to give her something to eat. They were filled with deep wonder, but he ordered them strictly not to tell what had been done. However, the report of it was spread throughout all that region.

47.

Sight is restored to two blind men.

AS JESUS LEFT THAT TOWN, two blind men followed him (Matt. 9:27,33).

"Son of David," they cried out, "have mercy on us!" And when he went indoors they came up to him..

"Do you believe I am able to do this?" he asked.

"Yes, Lord," they said. He then touched their eyes.

"According to your faith, let it happen to you!" he said, and their sight was restored. They were able to see!

"Make certain," Jesus warned them strictly, "that no one knows about this!" But after they left him, they spread his reputation everywhere.

As they went away, others brought in a dumb man who had an evil spirit, and after it had been cast out of him the man spoke again. The people were amazed.

"Such a thing was never before seen in Israel!" they exclaimed.

The Pharisees, however, declared again that he threw out devils by the power of the Prince of Devils.

48.

A prophet without honor. Lack of faith prevents miracles.

FROM THERE HE WENT into his own country again with his disciples. On the sabbath he again began to teach in the synagogue, and many who heard him were dumbfounded (Matt. 13:54; Mark 6:1).

"Where does he get such power?" they asked. "What sort of wisdom has been given to him that he is able to do such great work? Isn't he the carpenter, the son of the carpenter? Isn't he

the son of Mary and the brother of James, Joseph, Judas and Simon? Aren't all his sisters here with us? From what source has he received all these gifts?" They were deeply doubtful about him.

"A prophet," Jesus told them again, "is not without honor except in his own country, among his own relatives, and in his own home!" He could do no great miracles there because they refused to believe him, except that he placed his hands on a few sick persons and healed them (Matt. 13:58; Mark 6:5).

Wondering at their lack of faith, he went around outside among the towns and villages, teaching, and in the synagogues, preaching the good news of the Kingdom, and healing every kind of sickness and disorder among the people. And when he saw the crowds of people, he pitied them because some were fainting, and they harassed and scattered around like sheep without a shepherd (Matt. 9:36).

"The harvest truly is great," he told his disciples, "but the workers are few. Pray to the Lord of the Harvest that he will send laborers into his harvest" (Matt. 9:38; Luke 10:2).

49.

Herod the tetrarch beheads John the Baptist.

AT THIS TIME KING HEROD, the tetrarch, heard about what was being done by Jesus. His name was being talked about widely, and Herod was perplexed (Matt. 14:1; Mark 6:14; Luke 9:7).

"Who can this person be about whom I hear such things!" he asked, and wished to see him. "It must be John the Baptist whom I beheaded," he declared to his servants. "He has come back from the dead, and for that reason such great deeds can show themselves in him!" Other persons also said that it must be a prophet, or one of the old prophets, or Elisha risen again.

Previously Herod had sent out and arrested John, and put him in chains in prison because of Herodias, his brother Philip's wife, whom Herod had married.

"It is not right," John told Herod, "for you to have your brother's wife!"

Herodias had for that reason quarrelled with John, and would have had him killed, but could not arrange it, because Herod was afraid of John, knowing that he was a good man, and a prophet and holy man, and so had protected him. He had watched John, and after hearing him talk, Herod did many things differently, and listened to him gladly.

On his birthday Herod had given a dinner to his nobles, head captains and chiefs in Galilee. Herodias' daughter had come in to dance and had so pleased Herod and his guests that he had sworn to her with an oath, "Ask me for anything you want, and I will give it to you, up to the half of my kingdom!" She went to her mother for instructions.

"What shall I ask for?" she demanded.

"The head of John the Baptist," Herodias said, and the daughter hurried back to Herod (Matt. 14:9).

"I want you to give me the head of John the Baptist on a platter," she told Herod. He was then very deeply sorry, but because he had given his oath before his guests he could not deny her request. He sent an executioner to John, who beheaded him in prison, and the head was brought in on a platter. Herod gave it to the daughter and she took it to her mother.

When John's disciples heard about it, they came for his body and placed it in a tomb. Coming then to Jesus, they told him about it, and in sorrow he went away by boat to a lonely place, but people followed him even there on foot (Matt. 14:12; Mark 6:29).

When he came back and saw the great crowd waiting, he again pitied them and healed their sick ones.

50.

Jesus miraculously provides food for five thousand men.

WHEN THE APOSTLES RETURNED from their journeys, they went in a group to Jesus and told him all that had happened to them, what they had done, and what they had taught.

"You also, should come by yourselves to a desert place and rest a while," he told them. So many were coming and going they had no time even to eat. He then took them alone by boat to a lonely place near Bethsaida, across the sea of Galilee. But the people saw them going. Many of them knew him and ran ahead of him by land and met him when he arrived. Again he was moved with pity, and he and his disciples went up on a hillside where he began to teach the people many things, telling them about the Kingdom of God, and he healed those sick who needed healing (Matt. 14:15; Mark 6:30; Luke 9:10; John 6:1).

The Passover feast of the Jews was near. Toward evening his twelve disciples came to him.

"This a desert place," they told him, "and daytime has now passed. Send the crowds away into the towns and country around here to buy food and lodging for themselves. They have nothing to eat" (Mark 6:36; Luke 9:12).

Jesus looked around and saw then the great crowd that had come with him.

"They do not need to go," he said. "Give them something yourselves" (Matt. 14:16; Mark 6:37).

"Shall we go out and buy a great deal of food and give it to them? Each would take a little." (There were about five thousand men, beside women and children.)

"Where can we buy bread for all these?" Jesus asked Philip, to test him. Jesus already knew what he was going to do (John 6:5).

"Two hundred silver coins would not be enough, even if everyone had only a little!" Philip replied.

"How many loaves are there here now?" Jesus asked. "Go and find out."

"There is a boy here," Andrew, Peter's brother, reported "who has five barley loaves and two small fishes, but what do they amount to among so many!"

"Bring them to me," Jesus said, "and have the crowd all sit around in groups of fifty and a hundred." There was plenty of grass there and soon all were seated. Jesus then took the five loaves and two fishes, and looking up to Heaven, blessed them and gave thanks. He then broke them into small pieces and gave them to his disciples to distribute among the crowd.

Everyone there ate and had plenty!

"Collect the pieces that are left," Jesus told his disciples, "so that nothing shall be wasted." They then collected about twelve baskets full of food left over after everyone had eaten.

All those who saw this miracle that Jesus had done said that he was indeed the prophet who was expected to come into the world.

51.

Jesus walks on the water. Peter is reproached for lack of faith.

JESUS FORESAW THAT THE PEOPLE would try to make him a king by force. He directed his disciples to go at once aboard a boat and row across the lake to Bethsaida or Capernaum, while he dismissed the crowd. When he had sent them away, he himself went up on a hillside to pray, and in the night he was there alone (Matt. 14:23; Mark 6:46; John 6:15).

The boat carrying the disciples was by that time in the middle of the lake, and they had been rowing hard for three or four miles against a headwind and a heavy sea, and were tossed about by the waves.

Jesus saw them working hard, and just before day he went out to them, walking on the water (Mark 6:48). When they saw

him coming, they were frightened, believing it to be a ghost. He would have passed by them in the darkness, but he heard their cries of terror and spoke at once to them.

"It is I," he said. "Have courage! Don't be afraid!" (Matt. 14:27; Mark 6:50; John 6:20.)

"Lord," cried Peter, "if it is really you, tell me to come to you on the water."

"Come, then," said Jesus.

Peter stepped out of the boat and commenced to walk on the water toward Jesus. But when he found how boisterous the wind was, he became afraid. He began to sink, and cried out, "Lord, save me!" Jesus at once reached out and caught him.

"Oh, why have you so little faith?" Jesus cried. "Why did you doubt?"

When they came to the boat, they went aboard. The others were very happy to have Jesus with them. The wind stopped blowing, and they were amazed beyond measure and wondered about it all. They had forgotten the miracle of the loaves, and their hearts were closed to Jesus.

The boat came at once to land at Gennesaret, and those in it worshipped him. "It is true!" they declared. "You *are* the Son of God" (Matt. 14:33; Mark 6:54; John 6:21).

52.

Multitudes are healed. God's work is explained.

Material and spiritual food.

AS THEY CAME ASHORE, they were recognized, and when the people learned of Jesus' presence, they sent into the neighboring country and brought him all the sick people, even in their beds, begging him to let them touch just the hem of his garment. Wherever he went, into the villages, the cities or the country, the people laid sick persons in the streets where they might touch him, and all those who did touch him were made entirely well (Matt. 14:36; Mark 6:56).

On the following day the crowd of people left behind on the shore saw that there was no other boat except the one in which the disciples had embarked, and that Jesus was not with them. Other boats now came in from Tiberias, near the place where the crowd had eaten the bread after the Lord had given thanks. The people, seeing neither Jesus nor his disciples, then also embarked in boats for Capernaum in search of him, and they found him on the other side (John 6:22).

"Teacher," they asked, "when did you get here?"

"This is the truth," Jesus told them, "you were looking for me not because you saw the miracles, but because you ate the bread and were satisfied. Do not try to find the food that perishes, but look for the food that endures, that gives eternal life, which the Son of Man will give you because the Father has authorized him to do so."

"What can we do so that we may perform God's work?" they asked.

"This is God's work," Jesus told them, "that you accept the one he has sent."

"What sign will you show us, then," they asked, "so that we may see it and believe you? What miracle will you do? Our ancestors ate manna in the desert. The record says, 'He gave them food from Heaven.'"

"Truly," Jesus then said, "I tell you that what Moses gave you was not the true food from Heaven. It is my Father that now gives you the true bread from Heaven, because the bread from God is he who has come down from Heaven and gives life to the world."

"Lord, give us this bread forever," they said.

"I am the bread of life," Jesus told them, "Whoever comes to me will never again be hungry, and whoever accepts me will never again be thirsty. But although I have told you and you have seen me, yet you will not believe. Everything that the Father gives to me will come to me, and any one that comes to me I will never in any way reject. I came from Heaven, not to do my own will, but the will of Him Who sent me.

"This, then, is the will of the Father who sent me—that of

all He has given me I shall lose none but shall bring life to them on the last day. It is the will of Him Who sent me—that everyone who sees the Son and accepts him may have eternal life, and I will bring life to him again on the last day” (John 6:38).

53.

The bread that gives life. Some disciples leave him but the twelve remain.

AT THIS THE JEWS COMPLAINED against Jesus because he said that he was the bread that came down from Heaven (John 6:41).

“Is not this Jesus the son of Joseph,” they asked, “whose father and mother we know? How can he say, ‘I came down from Heaven?’”

“Do not murmur among yourselves,” Jesus said. “No one can come to me unless drawn to me by the Father who sent me. But to him who comes I will bring life on the last day. The prophets wrote, ‘They shall all be taught by God.’ Everyone, therefore, who has heard what has been said, and has listened to the Father and has learned about him, comes to me. However, no one has seen the Father except the one who has come from God. He has seen the Father.

“I tell you truly that whoever accepts me already has eternal life. I am the bread that gives life. Your ancestors ate manna in the desert and are dead. But here is bread which comes down from Heaven, so that anyone may eat it and not die. I am this living bread that came down from Heaven. Anyone who eats this bread will live forever. This bread which I give you, and which I give for the life of the world, is my own body!”

The Jews argued angrily among themselves about this. “How can this man give us his body to eat?” they asked.

“I tell you truly,” Jesus said, “unless you eat the body of the Son of Man and drink his blood, you have no eternal life in you. Whoever eats my flesh and drinks my blood has eternal life, and

I will bring him to life on the last day. My flesh is true bread and my blood true drink. Whoever eats my flesh and drinks my blood lives in me, and I live in him. Just as the living Father has sent me I live through the Father, so everyone who eats of me shall live through me. This is the bread that came down from Heaven; it is not like the manna your ancestors ate and who are now dead, but whoever eats this bread will live forever" (John 6:54). (They did not understand that he was speaking of food and drink of the spirit.)

He said these things in the synagogue while he taught at Capernaum. Many of his followers, when they heard all this, were disturbed. "This is hard to understand," they said. "Who can know what it means?"

When Jesus learned that his disciples talked about this among themselves, he asked, "Does this give you trouble? What will you think when you see the Son of Man rise to where he was before he came here? It is the spirit that makes a man alive. The body means nothing. The words I speak to you are spirit and life. But there are some of you who do not believe me." (Jesus knew from the first who were the ones who did not believe him, and which one would betray him.) "I have therefore told you that no one can come to me unless he is allowed to come by my Father."

From that time, many of his followers left him and no longer went with him. Jesus then asked the twelve disciples, "Will you also go away?"

Simon Peter answered, "Lord, to whom shall we go? You have the words of eternal life. We believe and are sure that you are the true Christ, the son of the living God!"

"Have I not chosen you twelve," Jesus then said, "and one of you is a devill" He referred to Judas Iscariot, Simon's son, who was the one of the twelve who would betray Jesus (John 6:71).

54.

Washing before eating. Jesus again rebukes the Pharisees. Only the evil things within the heart can defile a man.

PHARISEES AND A FEW SCHOLARS from Jerusalem then came to Jesus, and when they saw some of his disciples eating with "defiled," or unwashed, hands, they found fault. The Pharisees and all the Jews do not eat without washing their hands often, according to the tradition of the older leaders. Also they do not eat what comes from stores until it has been washed; and also many of the things they handle, such as cups, pots, metal vessels and tables, had to be washed before use (Matt. 15:1; Mark 7:1).

"Why do your disciples disobey the old traditions and not wash their hands before they eat?" they asked.

"Why," Jesus asked them, "do you also break God's laws in another of your traditions? God through Moses commanded you to honor your father and mother, and decreed that whoever curses his father and mother must die. But you say that whoever tells his father and mother, 'Whatever you have had from me is now a gift to God', and so does not honor his father and mother; and you do not require him to do anything more for his father and mother. In this way you have made the command of God of no value by your custom.

"You hypocrites! Isaiah prophesied truly about you when he said:

These people come to me with words only, and honor me with their lips, but their hearts are far from me. They worship me uselessly because they teach things that are the rules of men only!

Putting aside the command of God, you follow the customs of men, such as washing pots and cups, and you do many other such things. You completely reject the command of God so that

you can observe your own custom!" (Matt. 15:19; Mark 7:9.)

He called the crowd to him then and said, "Hear me, everyone and understand me! Nothing outside of a man that goes into his mouth can defile him. Only the things that come out of his mouth can make him filthy. If anyone has ears to hear this, he should listen to it!"

"Do you know," his disciples told him, "that the Pharisees did not like what you said?"

"Every plant," he replied, "that my Father has not planted must be uprooted. Let them alone! They are blind leaders of the blind, and when one blind man guides another, then both will fall into the ditch!"

After they had gone indoors, Peter said, "Explain all this to us."

"Are even you not yet able to understand?" Jesus asked. "Do you not see that anything from outside a man that goes into his mouth enters his digestion and passes out into the sewer? This makes all foods pure. What he eats can not defile him because it does not enter his soul. But the things that come out of the mouth come from the heart, and they can indeed defile a man. From within, from out of the heart, come bad thoughts, immoralities, murders, thefts, covetousness, wickedness, lusts, false witnessing, harmful wishing, blasphemy, pride, foolishness. All these evil things come from inside, and they do defile a man! But to eat with unwashed hands does not defile him!"

55.

A woman of Canaan, by her faith, obtains healing for her daughter.

FROM THERE JESUS WENT into Tyre and Sidon, and tried to seclude himself in a house where no one would know of it, but he could not remain concealed. A woman of Canaan, a Greek, a Syrophenician, came to him there and fell at his feet.

"Have mercy on me, Lord, son of David," she cried out to

him. "My young daughter has an evil spirit," she said, and begged him to cast it out. He did not answer her. His disciples urged him to send her away because she kept crying out to them all.

"I have been sent," he finally told her, "only to the lost sheep of the families of Israel."

"Lord," she repeated, worshipping him, "help me!"

"Let the children be fed first," he answered. "It is not proper to take the children's food and give it to the dogs!"

"Lord, that is true," she said, "Yet the dogs may eat the children's crumbs that fall from the master's table."

"Woman, your faith is great," Jesus said. "Go your way. For this answer what you have wanted will happen. The evil spirit has left your daughter." And the girl was well from that moment. When the woman returned to her home she found that the evil spirit had indeed left, and her daughter was lying on a bed (Matt. 5:22; Mark 7:25).

56.

A deaf man is healed. Many miracles are done.

AGAIN, LEAVING THE COASTS of Tyre and Sidon, Jesus came to the sea of Galilee, through the coasts of Decapolis, and went up on a hillside to sit. Great crowds came to him bringing many who were lame, dumb, blind, deformed, and others, and placed them at his feet, and he healed them (Matt. 15:29; Mark 7:31).

Among them was one who was deaf and could not speak clearly, on whom they begged Jesus to place his hands. Jesus took him away from the crowd, put his fingers into the man's ears, and touched his tongue with fingers wet with saliva. Looking up to Heaven he sighed and said, "Be opened!" Immediately the man's ears were cleared, the bond on his tongue was freed, and he spoke plainly.

Jesus ordered those who saw this to tell no one; but the more he insisted, the more eagerly they talked about it. All of

them wondered and were astonished beyond measuring, seeing the dumb speak, the deformed made straight, the lame walk, and the blind see. "He has done everything well!" they said, and glorified the God of Israel.

57.

Jesus feeds four thousand men. Signs of the weather.
The leaven of the Pharisees.

BY THIS TIME the crowd was great, and they had nothing to eat. Jesus then called his disciples to him (Matt. 15:32; Mark 8:1).

"I pity these people greatly," he said. "They have been with me for three days and now have no food. I am not willing to send them back to their homes hungry or they may faint on the way, because some of them have come from a long distance."

"How can we get food here in the country to satisfy so many people?" his disciples asked.

"How many loaves of bread have you?" he asked.

"Seven," they said, "and a few small fishes."

Jesus then told the crowd to sit on the ground, took the loaves and fishes, gave thanks for them, and broke them into pieces, first the bread and then the fishes. He gave the pieces to his disciples to distribute among the people, and this was done. All of them ate and had all they wanted—four thousand men, besides women and children. Of the pieces left over, seven basketsful were collected.

Jesus then dismissed the gathering, and with his disciples went aboard a ship for the Magdala shore and parts of Dalmatia (Matt. 15:39; Mark 8:10). Pharisees and Sadducees came to him there and, to tempt him, began to ask questions and request that he show them a sign from Heaven. He sighed deeply.

"When it is evening," he told them, "you say it will be fair weather because the sky is red, and in the morning that it will be bad weather because the sky is red and with low clouds. You hypocrites! You can understand the appearance of the

sky, but not the signs of the times. Why does this wicked and immoral age look for a sign! I tell you, no sign will be given to it except the sign of the prophet Jonah!" He then left them and went aboard the boat again for the other side of the lake.

When they had crossed over, his disciples found that they had forgotten to bring bread, and in the boat was no more than one loaf.

"Be careful," Jesus took occasion to caution them. "Avoid the leavening of the Pharisees and Sadducees, and the leavening of Herod!"

"He says this," his disciples reasoned among themselves, "because we have no bread."

When Jesus understood, he said, "You have so little faith! Why do you argue among yourselves because you brought along no bread? Do you not yet *know*? Are your hearts still closed? You have eyes; can't you see? You have ears; can't you understand? Don't you remember the five loaves I broke among five thousand people. How many baskets of left-over pieces did you collect?"

"Twelve," they answered.

"And the seven loaves for four thousand. How many baskets did you collect then?"

"Seven," they admitted.

"How is it then that you cannot understand I do not mean that kind of leavening, but rather that you should avoid the thinking of the Pharisees and the Sadducees!" Then they understood that he was warning them not against the leavening that is in bread, but against the beliefs of the Pharisees and the Sadducees (Matt. 16:12; Mark 8:21).

58.

At Bethsaida a blind man is given sight.

JESUS CAME TO BETHSAIDA. There a blind man was brought to him to be touched (Mark 8:22). Jesus took the man by the hand and led him out of town. There he put saliva on the blind man's eyes and, placing his hands on him, asked if he saw anything. The man looked around.

"I see people, looking like trees, walking," he said. Again Jesus placed his hands on the man's eyes and made him look up. His sight was then restored and he saw every one clearly. Jesus sent him home, warning him, "Do not go back into the town or tell anyone!"

59.

Jesus asks who the people say he is. He will build his church on Peter, a rock. Jesus foretells his fate. A follower must also take up his own cross.

JESUS AND HIS DISCIPLES went into the town of Cesarea Philippi. On the way, when they were alone, and Jesus was praying, he asked his disciples, "Who do the people say that I, the Son of Man, am?" (Matt. 16:13; Mark 8: 27; Luke 9:18.)

"Some say that you are John the Baptist. Some say Elijah; others that you are Jeremiah or one of the old prophets come alive again."

"But who do you say I am?" he asked.

Peter replied, "You are the Christ, the Son of the living God."

"Fortunate are you, Simon, son of Jonah," Jesus said. "It was no human being that told you this, but my Father who is in Heaven! I tell you this also, that you are Peter, whose name

means rock, and on you as on a rock I will build my church and the very gates of hell shall not overcome it! I will give you the keys to the Kingdom of Heaven. Whatever you set to do on earth will be done in Heaven, and whatever you give up on earth shall be abandoned in Heaven!" Then he strictly ordered his disciples not to tell anyone he was Jesus, the Christ (Matt. 16:20; Mark 8:30; Luke 9:21).

From that time on, Jesus began to explain to his disciples how he must go to Jerusalem and be hurt in many ways, be rejected by the elders, the chief priests and the scholars, and be killed; and after three days he would come to life again, telling them all this openly. But Peter took hold of him and began to rebuke him.

"Such a thing shall be kept away from you, Lord!" Peter declared. "It shall not happen to you!" Jesus looked around at his disciples and then turned to Peter.

"Get behind me, you Satan," he said. "You are something evil to me! What you are saying is not of the things of God but of the things of men!" Then he called to the people nearby to come to him, and his disciples also.

"If anyone wants to come after me he must give up his own will, lift his daily cross* and follow me. Whoever tries to save his life will lose it, but whoever is willing to lose his life for my sake and the gospel's will save it! What advantage is it to a man if he should gain the whole world but lose his own soul, or be lost; or what shall a man give in exchange for his soul? Whoever is ashamed of me and what I teach in this sinful and immoral time, the Son of Man will be ashamed of him when he is received in his glory. Because he will come in the glory of his Father and the glory of the holy angels, and everyone then will be rewarded according to the things he has done (Matt. 16:24; Mark 8:34; Luke 9:33).

"I tell you truly that some of the persons standing here will not taste of death until they see the Son of Man come into his Kingdom, and see the Kingdom of God come with power!"

* See page 51.

60.

The Transfiguration. Elijah has already come. An epileptic boy is healed.

SEVERAL DAYS AFTER THIS, Jesus took Peter, James, and John his brother with him up on a high hill to pray. As he prayed, he was changed before their eyes, the appearance of his face was altered and became as bright as the sun, and his clothing became as unearthly white as snow, whiter than any whitening could make it, and as glittering as light. His disciples saw Moses and Elijah appear with glory, and talk with him about the death he would suffer in Jerusalem (Matt. 17:1; Mark 9:2; Luke 9:28).

Peter and the others had been tired and sleepy, but they became wide awake when they saw the glory, and the two others with Jesus.

"Lord," Peter cried out as these left him, "it is wonderful for us to be here. If you are willing, let us build three altars, one for you, one for Moses and one for Elijah." He did not know just what to say because all of the disciples were greatly frightened. But while he was speaking, a bright cloud swept over, shadowing them, and again frightening them, and out of it a voice came, saying, "This is my loved son, with whom I am well pleased. Hear him!" The disciples fell face down in fear, but Jesus came and touched them.

"Stand up," he told them. "Do not be afraid!" When they looked up, he was alone again. They saw no one but Jesus and themselves, and, as they came down the hill, he asked them not to tell anyone about the vision they had seen until the Son of Man had come to life again after his death. They did keep it to themselves, but asked each other what he could mean about coming to life after death (Luke 9:36).

"Then why," they asked, "do the scholars say that Elijah must come first?"

"Elijah must indeed come first," Jesus replied, "and restore

all things as prophesied. It has been written that the Son of Man must endure much and be made helpless. However, I tell you that Elijah has already come, and was not recognized. They have done as they wanted with him, just as also has been prophesied. In the same way the Son of Man will also suffer because of them." Those with him then understood that he referred to John the Baptist. (Matt. 17:10; Mark 9:12.)

When they came back to the other disciples and the crowds with them, the scholars were asking questions. The people who saw him had been wondering about him, and now ran to him, greeting him.

"What are you asking about?" Jesus said to the scholars.

One of the crowd, interrupting this, came to him and knelt.

"Master," he cried. "I have brought my son to you. Have mercy on him! Look at him! He has epilepsy. A dumb spirit suddenly seizes him, and he cries out in trouble and great pain. He foams at the mouth and gnashes his teeth. The spirit hurts him and bruises him, and leaves him unwillingly. He wastes away. I brought him to your disciples and asked them to remove the evil spirit, but they could not cure him (Matt. 17:14; Mark 9:17; Luke 9:38).

"You people of this time," Jesus exclaimed, "so without faith and so stubborn! How long will I be with you and have to endure you! Bring your son to me." When the evil spirit saw Jesus, he threw the boy to the ground and twisted his body, and the boy writhed and foamed at the mouth.

"How long has it been since this trouble came to him?" Jesus asked.

"Since he was a child," the father said. "Often it makes him fall into water, and often into fires as if it wanted to kill him. If you can do anything, pity us and help us!" (Matt. 17:15; Mark 9:22.)

"If you can believe," Jesus told him. "All things are possible to anyone who believes they are."

"Lord, I believe," the father cried in tears. "Help me to lose my unbelief!"

When Jesus saw the people crowd around them, he rebuked the evil spirit.

"Deaf and dumb spirit," he said. "I command you to leave him and never return!" The spirit cried out again, tore at the boy, and left him like one dead—so much so that many people said he was indeed dead. But Jesus took him by the hand and lifted him up, and the boy stood, cured from that moment. Jesus then handed him over to his father, and all the crowd was amazed at the mighty power of God, and wondered at the things Jesus did (Mark 9:26; Luke 9:42).

61.

Why the disciples could not heal the boy.
Jesus foretells his own death.

WHEN THEY HAD REACHED their stopping place, the disciples came to him while they were alone indoors

"Why could we not remove this evil spirit?" they asked.

"Because of your unbelief," he told them. "Truly I say that if you have faith no greater than a mustard seed, you can say to this mountain, 'Go from here to there!' and it will go. Nothing will be impossible for you. However," he added, "this kind can be removed only by prayer and fasting" (Matt. 17:19; Mark 9:28).

They went on to Galilee secretly, and Jesus again taught his disciples.

"Let what I tell you sink deeply into your minds and hearts," he said. "The Son of Man will be betrayed and will fall into the hands of men. They will kill him, and afterward he will come back to life again on the third day!"

The disciples were deeply grieved to hear this, but the meaning was hidden from them. They did not understand, and were afraid to ask him (Matt. 17:23; Mark 9:31; Luke 9:44,45).

62.

Is it right to pay taxes?

AT CAPERNAUM THE TAX COLLECTORS asked Peter, "Doesn't your leader pay a tax?" He told them, "Yes." But Jesus stopped Peter after they had gone into the house where they were staying.

"What do you think, Simon? From whom do the kings of the earth collect taxes? From their own children or from strangers?"

"From strangers," Peter replied.

"Then the children are freed from that obligation," Jesus said. "However, to keep these men from being troubled, go to the sea shore and throw in a hook and line. Take the first fish you catch, and when you have opened its mouth you will find a coin. Use that and pay them for you and me" (Matt. 17:24).

63.

The disciples argue about who will be first and are told of humility like that of little children, who must not be harmed.

IN THE HOUSE AT CAPERNAUM the disciples came to Jesus (Matt. 18:1; Mark 9:33; Luke 9:46).

"What was it you were arguing about on the way?" he asked. They were silent at first, and then asked him who would be greatest in the Kingdom of Heaven. Jesus, knowing their thoughts, called all the twelve to him.

"Whoever desires to be first," he said, "must make himself the last of all and be servant to all others." Then he called a little child to him and, sitting among them, took it in his arms.

"Unless you are spiritually changed and become like little children, you will not be able to enter the Kingdom of Heaven. Whoever humbles himself, like this little child, he is greatest in

the Kingdom of Heaven. Whoever receives one such little child in my name, receives me. And whoever receives me, receives not only me but also the One who sent me. But if one harms one of these little ones who believes in me, it would be better for him if a millstone were hung around his neck and he were drowned in the depths of the sea. He that is least among you shall be greatest!" (Matt. 18:6; Mark 9:42; Luke 17:2.)

64.

Others do miracles in Jesus' name. There must be evil in the world. Sacrifice whatever leads to wrongdoing. The salt of goodness. Do not despise little children. How to act if wronged. Two or three in prayer.

"MASTER," SAID JOHN, "we saw someone casting out evil spirits in your name, but he is not with us, so we have forbidden him because he does not go with us" (Mark 9:38; Luke 9:49).

"Do not forbid him," Jesus said, "because no man who does a miracle in my name can lightly speak evil about me. Whoever is not against us is for us. Whoever even gives you a cup of water in my name, because you belong to Christ, truly will not lose his reward.

"Bitter misery will come to the world because of its evil deeds. It is impossible not to have evil come, but misery will come to that man through whom evil things come. So, if your right hand should lead you to do wrong, cut it off and throw it from you! It would be better for you to go through life maimed than with two hands be condemned to unquenchable fire. If your foot leads you to do wrong, cut it off and throw it from you! It is better for you to go through life maimed than, having two feet, be thrown into hell! The fire will not die down where the worm of corruption does not die, and the fire is not quenched. If your right eye leads you into doing wrong, pick it out and throw it from you! It is better for you to go through life and into the Kingdom of God with one eye than, having

two eyes, be thrown into hell fire, where the worm of corruption does not die and the fire is never quenched. Everyone shall be tested with fire, and every sacrifice salted with salt. Salt is good, but if it has lost its taste, how can it be made salty again.* Have the salt of goodness in your hearts and keep peace with one another (Matt. 5:29; Mark 18:8; Luke 17:1).

"So I tell you, be careful that you never despise one of these little children. I tell you that in Heaven their spirits always look at the face of my Father who is in Heaven. It is not the will of your Father in Heaven that even one of these little children should perish.

"Again, if your brother does you a wrong, go to him and tell him about it between you two. If he listens to what you say, you will have gained back your brother. But if he does not listen, go again and take with you one or two witnesses, because by one or two witnesses every true word is established. If he neglects to hear them also, report it to your church. But if he still does not listen, treat him as a heathen and a tax agent!

"Again I tell you truly that whatever you promise on earth will be held bound in heaven. Whatever you release on earth will be released in Heaven. And if only two of you agree on earth to ask for anything it shall be done for them by my Father in Heaven. Wherever two or three have come together in my name, I am there among them!" (Mark 18:19.)

65.

How often should one forgive. The unjust creditor is punished.

"LORD," SAID PETER, coming to him, "How often shall I forgive my brother if he does wrong to me. As many as seven times?" (Matt. 18:20.)

"Not seven," Jesus replied, "but seventy times seven. The Kingdom of Heaven is like a certain ruler who was making an

* Compare page 53.

accounting of those who served him. When he had begun, one was brought to him who owed him a great amount of money. Since he had no way to pay the debt, the ruler ordered that he should be sold, together with his wife and children and everything he had, to pay the debt. The man fell prostrate before him.

“‘Lord,’ he begged, ‘be patient with me, and I will pay you everything!’ The ruler then pitied him and freed him, cancelling the debt. But that same man went out and found another employee who owed him a small amount of money. Catching him by the throat, he said, ‘Pay me what you owe me!’ The man fell prostrate before him.

“‘Be patient with me,’ he begged, ‘and I will pay you everything.’ But the other man would not agree and had him put into prison until he should pay the debt.

“When the other employees saw what had happened, they were sorry indeed, and came to the ruler and told him about it. He then called in the first man.

“‘You wicked servant!’ he said. ‘I cancelled all your own debt because you asked me for pity. You should also have pitied your fellow worker, just as I pitied you.’ The ruler was angry and turned him over to the punishers until he should pay all that was due. So my Heavenly Father will do to you also if you do not, each of you, from your hearts, forgive his brother for a harm done.”

66.

Jesus is advised to seek publicity, but instead he goes secretly to Jerusalem and teaches in the temple. Circumcision on the sabbath. Jesus declares he will not be with them for long.

AFTER THIS, JESUS TRAVELLED in Galilee. He would not go into the country of the Jews because they wanted to kill him. The time of the Jews’ feast of the tabernacles was near (John 7:1).

“You had best leave these places,” Jesus’ brothers advised him. “Go into Judea so that your disciples there may see the

things you do. No one does anything secretly; he tries to be known publicly. If you do all these things you should show yourself to the world!" Even his own brothers did not accept him!

"My time has not yet arrived," Jesus told them. "Your time is already here. The world cannot hate you, but it does hate me because I show that its deeds are evil. You go on to the feast. I will not go yet because it is not yet quite time for me to go."

After telling them this, he continued to stay in Galilee, but when they had gone, he also went to the feast, not openly but almost secretly.

The Jews looked for him there and asked where he was, and there was a good deal of quiet talk among the people about him. Some said, "He is a good man!" Others said, "No! he deceives the people!" But no one mentioned him openly, because they were afraid of the Jews.

At about the middle of the feast period Jesus went into the temple and taught. The Jews who heard wondered about him (John 7:14).

"How does this man know reading, having never learned?"

"My teachings are not mine," Jesus said, "but His who sent me, If anyone will do His will, he will know about the teaching, whether it is God's or my own. Whoever speaks for himself is looking for his own honor, but whoever works for the glory of the One who sent him is true to that one, and there is no evil in him. Did not Moses give you the law, but none of you obey it? Why do you plan to kill me?"

"You must be insane," the people told him. "Who is planning to kill you!" (John 7:21.)

"I did one great thing," Jesus said, "and you are all amazed. Moses gave you the law of circumcision, not truly a law of Moses but rather a law of the race—and so you circumcise a male on the sabbath day. If a male is circumcised on the sabbath so that the law of Moses shall not be broken, why can you be angry at me because I made a man entirely well on the sabbath? Do not judge by appearance, but rather use honest judgment."

Some of the people in Jerusalem asked, "Isn't this the man

they plan to kill? He speaks out boldly and yet they say nothing to him. Do the rulers know as a fact that this is the true Christ? We know who this man is and where he comes from, but when the Christ comes no one will know where he is from."

"You both know me," cried Jesus, as he taught them in the temple, "and you know where I come from! I have not come of my own will, but He who sent me is Truth, and you do not know Him! But I do know Him because I have come from Him, and He has sent me!" (John 7:28.)

They tried then to seize him, but no one was able to lay hands on him because his hour of surrender had not yet come.

Many of the people accepted him. "When Christ comes," they argued, "will he be able to do any more miracles than this man has done?" The Pharisees heard that the people talked among themselves about Jesus in this way, and they and the chief priests sent officers to arrest him.

"For a little while longer," Jesus told the people, "I am to be with you, and then I will go back to Him who sent me. You will then look for me and not find me, because where I am you cannot come."

"Where will he go," the Jews asked each other, "that we will not be able to find him? Will he go to those Jews who are scattered among the Gentiles, and will he teach the Gentiles? What did he mean when he said, 'You will look for me, and not be able to find me,' and 'Where I am there you cannot come?'"

67.

"Whoever is thirsty, let him come to me." Many declare he is the Christ. Officers refuse to arrest him.

ON THE LAST DAY, the great day of the feast, Jesus stood before them again, and cried out, "Whoever is thirsty, let him come to me and drink. Whoever accepts me will be as the scripture says: Out of him shall flow rivers of living water!" (He said this about the Spirit which those who accepted him would receive

later. As yet the Holy Spirit had not come, because Jesus had not yet been glorified.)

Many of those who heard him therefore declared, "This is truly the prophet!" Others said, "This is the Christ!" But some asked, "Shall the Christ come from Galilee? Doesn't the scripture say that the Christ shall come from the family of David, and the town of Bethlehem where David lived?" So there was a difference of belief about him among the people. Some of them would even have arrested him, but no one touched him (John 7:37).

The officers—those sent to arrest him—came back to the chief priests and the Pharisees, and the latter asked, "Why haven't you brought him to us?"

"No man ever spoke like this man!" the officers declared.

"Are you fooled by him, too?" the Pharisees asked. "Have any of the rulers or the Pharisees accepted him? These people who do not know what our law is are cursed!"

Nicodemus asked (he was the one who came to Jesus at night, as one of his followers), "Does our law judge a man before it hears him and knows what he has done?"

"Do you also come from Galilee?" they asked him. "Search the scriptures and look carefully, because no prophet is to come from Galilee!" and after that everyone returned to his own home.

68.

The woman taken in adultery.

JESUS WENT UP on the Mount of Olives overnight, and early in the morning he again came to the temple. Once more the people went to him, and he sat down and taught them. The scholars and Pharisees then brought in a woman arrested in adultery, and placed her before him (John 8:1).

"Master," they said, "This woman was taken in adultery—in the very act. Moses in the law commanded that such a person should be stoned, but what do you say?" They asked him this

to tempt him into making some statement that would let them bring a formal accusation against him. Jesus, however, only leaned over and wrote with his finger on the ground. When they continued to question him he sat up.

"Let whoever is without sin among you be the first to throw a stone at her," he told them. Again he leaned over and wrote on the ground.

Those who heard him became convicted by their own consciences and went away one by one, beginning with the oldest, and to the last man, so that Jesus was left alone, with the woman standing by him. He again sat up and saw no one but her.

"Woman," he said, "where are your accusers. Has no one condemned you?"

"No one, Lord," she said.

"Neither do I condemn you," Jesus said. "Go now, and do not sin again. " *

69.

Jesus is the light of the world. His opponents will die in their sins. The slave of sin. Abraham's children. Jesus is accused of having a devil, and escapes stoning.

AGAIN JESUS SPOKE to the people.

"I am the light of the world. Whoever follows me will not walk in darkness, but will have the inner light of life" (John 8:12).

"You are testifying in your own favor," the Pharisees complained. "Your record is not reliable!"

"Although I do testify for myself," Jesus replied, "my record is true, because I know where I came from, and where I am going, but you do not know where I come from, nor where I go. You judge by human rules, but if I should judge, my judgment would be true because I am not alone. I am with the Father

* This incident is omitted from most of the later translations.

Who sent me. Also, it is written in your law that the testimony of two men shows the truth. I for one testify about myself, and the Father Who sent me also testifies about me."

"Where is your father?" they asked.

"You do not know either me or my Father," Jesus answered. "If you had known me, you would also have known my Father."

Jesus said this while he was still in the treasury of the temple, teaching. No one yet laid hands on him because his time had not yet come.

"I go my way," he told them again, "and you will try to find me, and will die with your sins unforgiven. Where I go you cannot come!"

"Will he kill himself?" the Jews asked one another. "He said we cannot come where he goes."

"You are from below," Jesus told them. "I am from above. You are a part of this world. I am not a part of this world! That is why I said to you, 'You will die in your sins!'; because if you do not believe that I am the one I say, you *shall* die in your sins!"

"Who are you?" they asked.

"Just who I have said from the beginning," Jesus replied. "I have many things yet to say to you, and to judge you for. But He Who sent me is true, and I preach to the world the things I have heard from Him." (They still did not fully understand that he spoke to them about the Father.)

"When you have lifted up the Son of Man to his cross, you will realize that I am he, and that I do nothing by my own will. Only as the Father has taught me do I say these things. He Who sent me is with me. The Father has not left me alone because I always do the things that please Him" (John 8:28).

While he was speaking, many persons accepted him. To the Jews who did accept him, he said, "If you continue to live by my words, you are my true disciples. You will know the truth and the truth will make you free."

"We are Abraham's descendants," they said, "and were never slaves to anyone. What do you mean by saying, 'You will be made free'?"

"Truly, truly, I tell you," Jesus replied. "Whoever sins is the slave of sin. A servant will not stay in a house forever, but a son remains forever. If therefore the Son makes you free, you will be completely free. I know you are descendants of Abraham, but you are trying to kill me because my words are not acceptable to you. I speak of the things I have seen while with the Father, and you do the things you have seen while with your father."

"Abraham is our father," they told him again.

"If you were truly Abraham's children you would do the things Abraham did. But now you are trying to kill me, a man who has told you the truth which he has heard from God. Even Abraham did not do this, and now you do the same things your father did" (John 8:39).

"We were not born in sin," they retorted. "We have one Father—God!"

"If God were your Father," Jesus replied, "you would love me because I have come from God; and I did not come of my own will, but He sent me. Why cannot you understand what I say! It is because you cannot receive my word in your hearts! You have come from your father, the devil, and you do the evil wishes of your father! He was a murderer from the beginning, and never lived in the truth because there is no truth in him! When he speaks a lie, he speaks from his nature, because he is a liar and the father of lies!

"But because I tell the truth you do not believe me. Which one of you can convince me of sin? And if I do speak the truth, why will you not believe me! Whoever comes from God hears God's words. You do not hear them because you are not from God!"

"Do we not speak right," the Jews answered, "when we say you are a Samaritan, and have a devil?"

"I do not have a devil," Jesus retorted, "but I honor my Father, and now you dishonor me. I do not look for my own glory. There is One who seeks my glory and judges me. Truly, oh, truly, I tell you, if a man keeps true to my sayings, he will never experience death!"

"Now we know you have a devil" the Jews told him. "Abraham is dead, and the prophets, too. But you say, 'If a man keeps my sayings he will never taste death.' Are you greater than our ancestor Abraham who is dead? The prophets are dead. Who do you make yourself out to be?"

"If I praise myself, that praise is worthless. It is my Father who honors me. You say he is your God, and yet you have not known Him. But I do know Him, and if I should say I do not know Him, I would be a liar like you. I do know Him and hold to His words. Your ancestor Abraham was happy to see my day come. He saw it and was glad!"

"You are not yet fifty years old," they sneered, "and have you seen Abraham?"

"Truly, truly indeed, I tell you that before Abraham lived I have been alive!"

They then picked up stones to throw at him, but Jesus concealed himself and went out of the temple, going among them and so passing them by (John 8:59)

70.

A blind man is made to see and is questioned by the Jews. They expel him from the synagogue.

As JESUS PASSED BY he saw a man who had been blind from birth, and his disciples asked him, "Master, who sinned, this man or his parents, so that he was born blind?" (John 9:1.)

"Neither this man sinned nor his parents," replied Jesus, "But it was to let God's power be shown through him. While it is still day, I must be doing the works of God who sent me. The night is coming when no man can work. But as long as I am in the world I am light for the world." He then spit on the ground, made a wet clay with the saliva, and rubbed the clay on the eyelids of the blind man.

"Go, now," he said, "and wash in the pool of Siloam (which means 'sent')." The blind man went to the pool, washed, and

came back seeing. His neighbors and those who, before, had known he was blind, asked, "Isn't this the man who used to sit and beg?"

"It is he," some said. Others said, "He looks like the man." But he himself said, "I am that man!"

"How did your sight come to you?" they asked.

"A man named Jesus," he told them, "made a wet clay and rubbed it on my eyes. He told me to go to Siloam pool and wash. I went and washed, and received my sight."

"Where is he now?" they asked. "I do not know," he replied.

They brought the man, formerly blind, to the Pharisees, because it was on the sabbath that Jesus made the clay and gave him sight. The Pharisees again asked the man how it had happened.

"He put wet clay on my eyes, and I washed, and now I see," he said (John 9:15).

"This man Jesus," some of the Pharisees protested, "is not from God because he does not observe the sabbath!"

Others asked, "How can a man who is a sinner do such miracles?" So there was a difference of thought among them, and once more they asked the man, "What do you say about him because he gave you your sight?"

"He is a prophet," the man replied. But the Jews could not believe his sight had actually been restored until they called his parents.

"Is this your son," they asked, "who you say was born blind? How is it he can see now?"

"We know this is our son," was the reply, "and that he was born blind, but how it is he now sees, we do not know, nor who gave him his sight. He is of age. Ask him. Let him speak for himself."

(The parents talked this way because they were afraid of the Jews who had already agreed to expel from the synagogue any person who claimed that Jesus was the Christ.) The Jews then called the man again.

"Give God the praise," they told him. "We know that this man is a sinner."

"Whether he is a sinner or not, I do not know," the man replied. "But one thing I do know—that although I once was blind, now I can see!"

"Exactly what did he do?" they asked him again. "How did he give you sight?"

"I have already told you," the man replied, "and you would not listen to me. Why should you have to hear it again? Do you also want to become his disciples?"

"You yourself are his disciple," they said, rebuking him, "but we are Moses' disciples. We know that God spoke to Moses, but this man—we do not know where he comes from!"

"Now this is a marvellous thing," the man said. "You do not know where he comes from, and yet he has given me sight. We know that God does not hear sinners. But if anyone is a worshipper of God and does His will, God hears him. Since the world began was it ever known that any common person ever gave sight to someone born blind. If this man had not come from God he could do nothing!" (John 9:30.)

"You were utterly born in your sins," they retorted, "and you are teaching us!" and they expelled him from the synagogue.

Jesus heard that the man had been expelled, and when he saw him again, he asked him, "Do you accept the Son of God?"

"Who is he, Lord, that I might accept him?" the man asked.

"You have seen him, and now he is the one talking with you," Jesus replied.

"Lord, I believe!" the man said, and worshipped him (John 9:38).

"I have come into this world as a judgment," Jesus added, "so that those who do not see will see, and those who do see may be made blind."

"Are we blind, too?" some of the Pharisees asked who were near them and heard these words.

"If you were blind, you would not have sin," Jesus replied, "but now you declare you see, and so your sin remains."

71.

The sheep and their shepherd. Again Jesus is accused of having a devil.

"TRULY, OH TRULY, I tell you," Jesus continued, "whoever does not go into the sheepfold by the door, but climbs up some other way is a thief and a robber. The one who does go in by the door is the shepherd of the sheep. The keeper at the door opens it for him. The sheep hear him, and he calls his sheep by name. When he takes them outside, he leads them and the sheep follow him because they know his voice. They will not follow a stranger because they do not recognize the voice of strangers" (John 10:1).

When Jesus told this parable, his followers did not understand the meaning, and once again he explained to them.

"I tell you, I am the door for the sheep. All those who ever came before me were thieves and robbers, but the sheep did not listen to them. I am the door. Whoever goes in through me will be saved and may go in and out and find pasture. The thief comes only to steal, and to kill and destroy. I have come so that they may have life, and have it more abundantly.

"I am the good shepherd. A good shepherd gives his life for his sheep. Whoever is hired, and is not the shepherd, who does not own the sheep, when he sees a wolf coming, he leaves the sheep, and runs away. The wolf then attacks them and scatters the flock. The hired helper runs away because he is only hired, and does not really care about the sheep. I am the good shepherd and know my sheep, and they know me. And I lay down my life for the sheep (John 10:11).

"I have other sheep who do not belong to this sheepfold. I must bring them in, too. They hear my voice. And then there will be one fold and one shepherd.

"My Father loves me because I lay down my life so that I may take it again. No one takes it from me, but I myself give it

up. I have the power to lay it down, and the power to take it again. This is according to the command I have received from my Father."

These declarations caused further dissension among the Jews. Many of them said, "He has a devil and is insanel Why do you people listen to him?"

Others said, "These are not the words of anyone who has a devil. Can a devil bring sight to a blind man?" (John 10:21.)

72.

Jesus' time approaches and he turns toward Jerusalem. He says he has no place to lay his head. Excuses are made by some who are called.

WHEN AT LAST THE TIME CAME near for him to be lifted up (on the cross), he turned with courage toward Jerusalem, and sent messengers ahead of him. They went to a village of the Samaritans to prepare for Jesus' arrival, but the villagers there would not receive him because apparently he was on his way to Jerusalem. When James and John heard about this, they complained to Jesus (Luke 9:51).

"Lord," they said, "shall we command fire to come down from the sky and destroy these people, just as Elijah did?"

"You do not realize what kind of spirit it is that makes you say this!" he rebuked them. "The Son of Man has not come to destroy men's lives but to save them!" They went on to another village.

On the way a certain scholar said to Jesus, "Lord, I will follow you wherever you go" (Matt. 8:19; Luke 9:57).

"Foxes have dens," Jesus told him, "and birds have nests, but the Son of Man has no place where he may lay his head!"

To another, a disciple, he said, "Follow me!" but the man answered, "Lord, let me first go and bury my father."

"Let the dead bury their own dead," Jesus told him. "You must go and preach the Kingdom of God!"

"Lord," another man said, "I will follow you, but first let me go and say good-by to those who live in my house."

"No man," Jesus replied, "who has put his hand on the plow and then looked back is fit for the Kingdom of God!" (Luke 9:62.)

73.

Jesus chooses seventy more disciples, instructs them and sends them out ahead of him. He is triumphant in spirit.

AFTER THIS JESUS chose seventy more disciples and sent them by pairs to every city and place where he intended to go (Luke 10:1).

"Go your ways. I am sending you out like lambs among wolves. Do not carry a purse, nor a bag, nor take shoes. Do not stop along the road to talk. Whenever you go into a house first say, 'May peace come into this house,' and if the son of peace is there, then your blessing of peace will stay. But if not, then it will return to you. Remain in that house, eating and drinking what you are given, because the worker is worth what he receives. Do not go from house to house.

"When you enter a town and they welcome you, eat what is set before you. Heal the sick there, and tell them, 'The Kingdom of God has come near to you!'

"But if they do not welcome you, go out into the streets and say, 'Even the dust of your city which clings to us, we wipe off as a testimony against you.* But you can be sure of this—that the Kingdom of God has come close to you!' I tell you that in the last day Sodom will be more tolerated than that city!

"Whoever hears you hears me! Whoever despises you, despises me, and whoever despises me, despises the One who sent me."

* Compare page 50.

Later the seventy disciples came back to him happy.

"Lord," they told him, "even the devils obey us through your name!"

"Once I saw Satan fall from Heaven like lightning," he said. "Now I give you the power to step on snakes and scorpions without harm coming to you, and to be greater than all the power of the enemy, and there is nothing that can in any way hurt you. But do not be glad just because the spirits will obey you. Rather be glad because your names are written in Heaven!" (Luke 10:18.)

In that hour Jesus was triumphant in spirit. "Thank you, Father," he prayed, "Lord of Heaven and earth, because you have hidden these things from wise and careful persons, and shown them to little children—yes, Father, because it seemed good in your sight!"

"Everything has been given over to me by my Father," he told his followers. "No one knows who the Son is, except the Father, and who the Father is except the Son, and whomever the Son tells."

74.

A lawyer asks about eternal life. The good Samaritan.

A CERTAIN LAWYER then stood up and tempted Jesus (Luke 10:25).

"Master, what shall I do to gain eternal life?" he asked.

"What does the law say?" Jesus replied. "How do you interpret it?"

"You must love the Lord your God with all your heart," the man answered, "and with all your soul, and with all your strength, and with all your mind, and your neighbor as you do yourself!"

"You have answered right," Jesus said, "Do this, and you will live eternally."

Trying to justify himself, the lawyer asked Jesus, "Who is my neighbor?"

"A certain person," Jesus replied, "went down from Jerusalem to Jericho, and was attacked by thieves who stole his clothing and beat him, and then went away, leaving him half dead. By chance a certain priest came that way, and when he saw the injured man he passed by on the other side of the road. So, also, a Levite when he came there, looked down on him, and then also went by on the other side of the road. However, a Samaritan as he travelled by, came to where the injured man was lying, and when he saw him, pitied him, went over to him and bandaged his wounds, bathing them with oil and wine. He then placed him on his own animal and brought him to an inn where he nursed the sick man. On the next day when he left, he took money from his purse and gave it to the innkeeper. 'Take good care of him,' the Samaritan said, 'and if you spend more, I will repay you when I come back.'

"Which, now," asked Jesus, "was a good neighbor to the man who was attacked by the thieves?"

"The one who pitied him," the lawyer replied.

"Then you should go and do like him," said Jesus.

75.

Jesus visits Mary and Martha.

ON THEIR WAY, Jesus went into a village where a woman named Martha received him in her home. She had a sister, Mary, who, when Jesus came in, sat at his feet and listened to him, but Martha was kept busy with the work of serving him (Luke 10:38).

"Lord," Martha complained, "don't you care that my sister has left me to do all the work alone? Tell her to help me!"

"Martha, Martha!" Jesus said to her, "you are careful and worried about many things, but only one thing is truly needed, and Mary has chosen that good part. It will not be taken away from her" (Luke 10:42).

76.

The importunate friend. The Lord will give good things to those who ask him.

"WHICH OF YOU," he once asked his disciples, "has a friend to whom you go at midnight and say, 'Friend, lend me three loaves of bread. A friend of mine who is on a journey has come, and I have nothing to place before him' (Luke 11:5).

"The man inside may say, 'Don't trouble me! The door is shut, and my children and I are in bed. I can't get up and give you what you want!'

"I tell you that even if he does not want to get up and give him the bread because he is a friend, yet because of his urgent asking, the man will rise and give him as many loaves as he needs.

"So I tell you, ask and ask and you will receive; seek and seek and you will find; knock and knock and the door will be opened to you; because everyone who asks and asks, receives; he that seeks, and seeks, will find; and whoever knocks and knocks will have the door opened to him (Matt. 7:7; Luke 11:9).

"What man of you, if a son asks for bread of any one of you who is a father, will give him a stone? Or if he asks for a fish, will he instead be given a snake; or if he asks for an egg, will he be given a scorpion? If you, although you are evil, know how to give good gifts to your children, how much more will your Father in Heaven give good things, and the Holy Spirit, to those who steadily ask him!"

77.

A strongly armed man. The evil spirit returns to a man. A wicked age. Washing before eating. Pharisees are rebuked.

"WHEN A STRONGLY ARMED MAN rules his palace his possessions are safe. But if a stronger one attacks him and conquers him, he takes away all the armor in which the other trusted and divides the property.

"Whoever is not with me is against me, and whoever does not gather with me, scatters what should be gathered (Luke 11:22,23).

"When an evil spirit has possessed a man and then leaves him, it goes through the desert looking for rest and, finding none, says, 'I will go back to the house I left!' There, finding it clean and cared for, swept and furnished, it takes seven other spirits more wicked than itself, and all enter that man and live there; and his last condition is worse than the first! That is what will happen to this evil age!" (Matt. 12:43; Luke 11:24.)

As he finished saying these things, a woman in the crowd spoke up.

"Happy is the woman who bore you," she cried, "and the breasts that nursed you!"

"Yes," he replied, "but happy rather are those who listen to the word of God and follow it!"

When the crowd became great he spoke again.

"This is a wicked age!" he cried out (Luke 11:27). "They look for a sign, but no sign will be shown them except the sign of the prophet Jonah.* Just as Jonah was a sign to the Ninevites, the Son of Man will be a sign to this age. The queen of the south will appear in judgment with the men of this age and will condemn them. She came from the most distant parts of the earth to

* Compare page 68.

hear the wisdom of Solomon, but now someone who is greater than Solomon is here. The men of Nineveh will appear in the judgment with this age, and will condemn it, because they repented when they heard Jonah preach, but now someone greater than Jonah is here!"

While he was speaking a certain Pharisee invited Jesus to dine with him. Jesus went with him and sat down to eat. The Pharisee wondered when he noticed that Jesus had not washed before eating.

"Utter misery will come to you scholars and Pharisees," the Lord said to him. "You clean the outside of the cup and plate, but inside yourselves you are full of wild greed and wickedness, extortion and overcharge! Blind Pharisees! Fools! Clean what is inside the cup and plate so that what is outside will also be clean! Did not the one who made the outside make the inner part, too? Instead, you should give to charity from all that you have, then everything will be clean to you! (Matt. 23:25; Luke 11:39.)

"Sorrow will be yours, you lawyers and Pharisees, because you give a tenth of your rue and mint, anise and cumin, and all kinds of herbs, and neglect the more important things of the law—judgment and mercy, and faith, and justice, and the love of God, You blind guides who choke on a gnat but swallow a camel! You should do these important things, and yet you must not leave the other things undone!

"Utter misery will come to you, Pharisees, because you love to sit in the highest seats in the synagogue, and to greet others with a show in the streets. It will be bad for you, you scholars and Pharisees, you hypocrites! Because you are like hidden graves, over which people may walk and not be aware of them!"

One of the lawyers present answered him.

"Master, in talking this way you also reproach us!"

"Misery will come to you also, you lawyers," Jesus said, "because you load the people with burdens hard to bear, but you yourselves do not touch those burdens with as much as one of your fingers. Trouble will come to you because you build tombs to the prophets, and yet your ancestors killed them. You testify

that you approve the deeds of your ancestors in killing the prophets because you build their tombs (Luke 11:52).

"Misery will come to you, lawyers, because you have taken away from the people the key to the door of knowledge. You do not go in yourselves, and you stand in the way of those who are going in!"

78.

Jesus is again heckled. He warns his disciples to avoid the ways of the Pharisees. The Holy Spirit will prompt them when questioned. The parable of the rich man.

AS HE WAS SPEAKING, the scholars and Pharisees began to heckle him vigorously and provoke him to talk about many other things, trying to catch him saying something for which they could bring legal accusation against him (Luke 11:53).

Meanwhile a huge crowd of people began to collect, so great that they stepped on one another. He began to speak again, but first to his disciples (Luke 12:1).

"Be careful to avoid the moving spirit of the Pharisees," he said. "It is hypocrisy! I have told you that there is nothing covered that will not be revealed, and nothing hidden that will not become known.* So, whatever you have said in darkness will be heard in the light, and whatever you have whispered in closets will be shouted from the housetops!

"I have told you that whoever speaks against the Son of Man will be forgiven for it, but whoever blasphemes against the Holy Spirit will not be forgiven for that (Luke 12:6).**

"When they take you into the synagogues before judges and authorities, do not plan how to answer nor what to say, because the Holy Spirit will tell you at that time what you should say."

* See page 51.

** Compare page 67.

"Master," said a man in the crowd, "speak to my brother so that he will divide the estate with me."

"Man," Jesus asked him, "who made me a judge or referee over you?" Then to all those listening he said, "Be careful! Avoid being covetous! A man's life does not consist in the abundance of the things he owns!" He then told them a parable.

"The land of a certain rich man yielded abundantly, and he thought to himself, 'What shall I do, because I do not have room in which to store my crops! I will do this,' he said, 'I will tear down my barns and build larger ones, and I will put all of my crops and goods in them. Then I will say to my soul, 'Soul, you now have many things stored for years of use. Eat, drink and enjoy yourself!' But God said to him, 'Foolish man! This very night your soul will be taken away. Then who will own those things you have saved?' So it is with anyone who stores up riches for himself, and is not rich with God!

"Therefore," Jesus told his disciples, "I say, do not plan anxiously about your life, what you will eat; nor for your body, what you will wear.* Life is more than food, and the body more than clothing!"

79.

Do not be afraid. Provide a treasure in Heaven. Be prepared. Understand these times. Avoid the courts.

"My LITTLE FLOCK, do not be afraid. It is your Father's good pleasure to give you the Kingdom!" Jesus continued. "Sell what you own and give to charity. Again I tell you provide yourselves with moneybags that will not grow old, and a treasure in Heaven that will not fail you, where no thief can come in and no moth can destroy, because where your treasure is, your heart will be also (Luke 12:32).

"Keep yourselves prepared, your lights burning, and you

* Compare page 58.

yourselves like men who wait for their master and his return from his wedding, so that when he comes and knocks they may open the door for him at once. Happy are those servants whom the master finds waiting for him when he comes. I tell you truly that he will prepare himself and make them sit down at the table and will himself come in and serve them. Whether he comes early or late, if he finds them watching, those servants will be happy!

"Know this, too, that if the owner of a house had known at what time a thief would come he would have stayed awake, and not allowed his house to be broken into. So, you must be ready too, because the Son of Man will come at a time when you do not expect him!"

"Lord," said Peter, "is this story for us only, or for everyone?"

"Who is the wise and faithful manager," replied Jesus, "whom the master will make supervisor of his household to give them their food when it is due? Fortunate is that servant who, when his master comes, will be found doing this! I tell you, the master will put him in charge of everything he has!

"But if the servant tells himself that the master will delay his coming, and then begins to beat the men and women serving under him, to eat and drink, and be drunk, the master will come one day when the servant does not look for him, and in an hour when he is not awake, and punish him, and send him away to a place with the unbelievers. The servant who knows what the master wants and does not prepare to do it will be punished heavily. However, a servant who did not know, and did things worth punishment, will be only lightly punished. From anyone who has been given much will much be required, and whoever has been given heavy responsibilities by men, will be asked all the more by them.

"I have come to send fire on the earth. What can I do if it has already started to burn? But I myself have a baptism to be baptized with, and I am under restraint until it is accomplished. Do you think I have come to bring peace to the earth? I tell you, no! but rather dissension! (Luke 12:49.)

"From now on, five persons in a household will be divided,

three against two, and two against three. As I have told you already, the father will be turned against the son, and the son against the father; the mother against the daughter and the daughter against the mother; mother-in-law against daughter-in-law, and daughter-in-law against mother-in-law!"

To the people he also said, "When you see a cloud rising in the west, you say at once, 'A shower is coming,' and so it is. When the south wind blows, you say at once it will be warm, and that is what happens. Hypocrites! You can understand the appearance of the sky and the earth, but why can't you understand this time? Yes, and why can't you, even for yourselves, judge what is right?"

"When you go with your opponent to the law court, on your way think carefully how to be freed from him, so that he will not take you to the judge, and the judge send you to the jailer, and the jailer put you in prison. I tell you, you will not leave the place until you have paid the very last cent!"

80.

Repentance is necessary. The barren fig tree.

SOME OF THOSE PERSONS who were there at that time told Jesus about the Galileans, whose blood Pilate had mixed with their sacrifices (Luke 13:1).

"Do you believe that these Galileans," Jesus asked, "because they suffered such things, were sinners more than any other Galileans? I tell you, no! But unless you repent you will all die like them. Or that the eighteen on whom the tower fell in Siloam, killing them, do you think that they were greater sinners than all the other men in Jerusalem? I tell you, no! But unless you repent you will all also die like them."

He told them a parable. "A certain man had a fig tree planted in his vineyard. When he came to it, looking for fruit, he did not find any. He then told the caretaker, 'For three years

I have come to this fig tree to look for fruit and have found none. Cut it down! Why does it use up the ground!

“‘Sir,’ the caretaker said, ‘let it stay this year also, and I will dig around it and manure it. Then if it bears fruit, good! But if not, then you should cut it down.’”

81.

A crippled woman is healed on the sabbath, and again the Jews object. Once more Jesus rebukes them.

HE WAS TEACHING in a synagogue on the sabbath, when he saw a woman who had been crippled for eighteen years, bent over and unable to stand straight. He called to her.

“Woman,” he said, “you are freed from your illness!” and he placed his hands on her. Immediately she stood straight and began to glorify God. But the ruler of the synagogue was indignant because Jesus had healed someone on the sabbath day.

“There are six days in which men should work,” he told the people. “Come here on those days to be healed, and not on the sabbath!”

“You hypocrite!” Jesus said to him. “Doesn’t every one of you on the sabbath day untie his ox or his donkey from the stall and lead him out to be watered. Ought not this woman, then, who is a descendant of Abraham and has been crippled by Satan these eighteen years, be freed on the sabbath from this restraint?”

When they heard this, all his opponents were ashamed and the people were glad for all the glorious things done by him (Matt. 13:17).

He is asked whether he is the Christ and eagerly testifies that he is. The Jews try to stone him for blasphemy, then to seize him, but he escapes. The Kingdom of God is likened to yeast in dough.

IN JERUSALEM, AT THE FEAST DAY of the dedication, in the winter-time, Jesus walked in Solomon's porch in the temple, and the Jews surrounded him (John 11:22).

"How long will you keep us in doubt?" they asked. "If you are the Christ, tell us so plainly!"

"I have already told you, and you would not believe me," he replied. "Everything that I do in my Father's name testifies for me, but you do not believe because you are not my sheep. As I have said, my sheep hear my voice. I know them, and they follow me. I give them eternal life. They will never die; and no one will be able to take them away from me. My Father who gave them to me is greater than all, and no one can snatch them out of my Father's hand. I and my Father are one."

The Jews then picked up stones again to throw at him.

"I have shown you many good deeds that have come from my Father," Jesus told them. "For which one of them are you stoning me?"

"We are not stoning you for a good deed," the Jews said, "but because of blasphemy, and because you, an ordinary man, make yourself God!"

"Isn't it stated in your law, 'I have said you are gods'? If he called gods the ones to whom the word of God came (and the scriptures cannot be wrong), then can you say to the one who has been made sacred by the Father, and sent into the world, 'you blasphemel' because I said I am the Son of God? If I am not doing the works of my Father, then you should not believe me. But if I am doing them, even though you do not believe me, believe the good deeds, so that you may know and believe that the Father is in me, and I am in Him!"

Then they tried again to seize him, but he escaped from them, and went beyond the Jordan to the place where John first baptized people, and there he lived for a while.

Many people came to him, telling themselves, "John did not do any miracles, but everything he told about this man was true." Many persons therefore accepted him while he was there (John 11:42).

83.

Again the crowds are warned to enter the Kingdom by the narrow gate. Many will fail and will not be recognized in the end. Herod plans to have Jesus killed.

HE AGAIN WENT THROUGH the cities and towns, teaching and going toward Jerusalem (Luke 13:22).

"Lord," someone asked, "will only a few be saved?"

"You must try desperately hard to come in through the narrow door," he told them. "I tell you, many people will try to come into the Kingdom of Heaven and will not be able to do so. When once the Master of the House has stood up and closed the door, and you begin to stand outside and knock, and say, 'Lord, Lord! Open the door for us!' He will tell you 'I do not know you, nor where you come from!'"

"Then you will begin to say, 'We have eaten and drunk in your presence, and you have taught in our streets.' But He will reply, 'I tell you, I do not know where you come from. Leave me, all you who do evil!' There will be crying and gnashing of teeth when you see Abraham, Isaac and Jacob and all the prophets in the Kingdom of God, and you yourselves kept out. Others will come from the east and from the west, from the north and the south, and will sit in the Kingdom of God. Remember this, though, that many of the last will be first, and many of the first will be last!" (Luke 13:26).*

* Compare page 141.

The same day a few of the Pharisees came to him (Mark 10:31).

"You must leave this place and go away," they told him, "because Herod will kill you!"

"Go and tell that old fox," he replied, "that I will remove evil spirits and I will make cures today and tomorrow, and on the third day I will be made perfect. However, I must continue my work today and tomorrow and later, because it cannot happen that a prophet will die outside of Jerusalem" (Luke 13:32).

84.

Jesus heals dropsy on the sabbath. Choose the lowest place and be advanced. A host should invite only those who cannot reply in kind. Guests invited to a feast send excuses.

IT HAPPENED THEN that he went into the house of a chief Pharisee to eat on the sabbath, and others watched him. One of the men near him had dropsy. Jesus, then, answering a question, asked the lawyers and Pharisees, "Is it lawfully right to heal on the sabbath?" but they kept silent. Jesus, however, took hold of the man, healed him, and let him go (Luke 14:1).

"Which one of you," he asked, "has a donkey or an ox that has fallen into a pit, and will not immediately pull it out on the sabbath?" But they could not answer him on that matter.

When he saw how the guests all chose the best rooms, he told a parable to them.

"When you are invited to a wedding by anyone," he said, "do not sit in the best room, because a more honored person than you may also have been invited, and your host will come to you and say, 'Give this man your place!' With shame, then, you will have to move to a less honored place. But when you are so invited, go and sit in the least important place, so that when your host comes around he may tell you, 'Friend, go sit in a better place!' Then you will have honor from those who sit at

the table with you. Whoever pushes himself forward will be humbled, and whoever humbles himself will be honored.”*

He also spoke to his own host.

“Whenever you have a dinner or supper, do not invite your friends or brothers or relatives, or wealthy neighbors, so that they in their turn will not have to invite you back, and so repay you. Instead, when you have a feast, invite the poor, the crippled, the lame and the blind, and you will be blessed because they cannot repay you. But you will be repaid at the resurrection of those who are just.” (Luke 14:12.)

When one of those who sat at the meal with him heard these remarks he exclaimed, “Happy is the man who will eat bread in the Kingdom of God!”

“A certain man,” Jesus told him, “prepared a great supper and invited many guests.** When the feasting time came, he sent a messenger to those who had been invited, to remind them to come because everything was ready. But all of them began to make excuses. One said, ‘I have bought a piece of land and must go to look at it, so please have me excused!’ Another said, ‘I have bought five pair of oxen and must try them out. So please have me excused!’ Another said, ‘I have just been married, and so I cannot come!’

“When the messenger came back and told the man these things he became angry. ‘Go at once into the streets and roads of the city,’ he said, ‘and bring in the poor, the crippled, the lame and the blind!’ ‘Sir,’ his messenger told him later, ‘I have done as you said, and still there is room!’ ‘Then go out,’ the man said, ‘into the roads and hedges, and make those you find there come in, so that my house will be filled. I promise you that none of those first invited will taste my supper!’”*** (Luke 14:22.)

* See page 156.

** Compare page 152.

*** See page 152.

85.

Family ties must be forgotten. Plan wisely for spiritual life.

GREAT CROWDS WENT with Jesus.

"Anyone," he told them, "who comes with me and does not hate his father and mother, his wife, children, brothers and sisters—yes, and even his own life also, cannot be my disciple! (Luke 14:25.)

"Which one of you who plans to build a tower would not sit down first and count the cost to find out whether he has enough money to finish the work, if perhaps, after he has built the foundation he is not able to complete it, and then he would be ridiculed by everyone who sees it. 'This man began to build,' they would say, 'and was not able to finish it!'

"Or what king, intending to make war against another king, does not first sit down and determine whether he, with ten thousand soldiers, will be able to meet the other who comes with twenty thousand, and while the other is still far away would not send a messenger to ask for the conditions of peace.

"So with you. Whoever of you does not give up all he has cannot be my disciple."

86.

The lost sheep. The lost coin. The prodigal son.

ALL THE TAX AGENTS there then came nearer to listen to him (Luke 15:1).

"This person receives sinners and eats with them," the Pharisees and scholars muttered. Jesus then told them a parable.

"The Son of Man has come to save what is lost," he said (Matt. 18:11). "Think of this. Which of you who has a hundred

sheep and loses one, does not leave the ninety-nine in the field, and go out into the hills to look for the one that is lost until he finds it. When he does find it, he puts it on his shoulders, happier because of that one than he is for the ninety-nine that were not lost. At home, he calls his neighbors and tells them, 'Be glad with me because I have found my sheep that was lost!' I tell you that in the same way there will be more joy in heaven over one sinner who repents, than over ninety-nine good people who who do not need to repent.

"Again, what woman who has ten coins and loses one does not make a light and sweep the house and search carefully for it until she finds it. When she does find it, she calls her friends and neighbors together and says to them, 'Be happy with me, because I have found the money I had lost!' So, I tell you there is joy in the presence of the angels of God over one sinner who repents.

"A certain rich man," he continued, "had two sons. The younger said to his father, 'Give me the share of your property that will come to me.' So the father divided his wealth between his sons. Not many days later the younger soon took what he had and went to a distant country where he wasted it in wild living. When he had spent it all, a great famine came to that land and he began to be in need. So he hired out to a citizen who sent him into the fields to herd pigs. Often he would have been glad to fill himself with the carob bean pods the pigs ate, but no one gave food to him. When he came to realize his condition, he said to himself, 'How many workers of my father's have plenty of food while I am dying of hunger. I will go to my father and say, 'Father, I have sinned against Heaven and you, and am not worthy any more to be called your son. Make me one of your hired workers.' So he went back to his father (Luke 15:11).

"While he was still a long way off, his father saw him, and with pity ran out to him, and embraced and kissed him. The son said, 'Father, I have sinned against Heaven and you, and am not worthy any more to be called your son!' But the father told the servants, 'Hurry! Bring out the best clothing and put it

on him, and a ring on his hand, and shoes on his feet! Bring the fattened calf here and kill it. We will eat and be happy, because my son, here, was dead, and is alive again; he was lost and has been found!" and they were happy with him.

"His older son had been in the field. As he came into the house he heard the music and dancing. Calling one of the servants, he asked what it meant.

"Your brother has come home," the man said, "and because your father has received him back, safe and sound, the fattened calf has been killed." The older son became angry, and would not go in, so the father came out and urged him.

"All these years," the older son complained, "I have served you, and have not disobeyed your orders at any time, and you never gave me even a young kid, so that I might enjoy it with my friends. But as soon as this other son of yours came home, who has spent your property on bad women, you have killed the fattened calf for him!"

"Son," the father said, "you are always with me, and all I have will be yours, but it is only right that we should be happy and glad, because your brother here, was dead and is alive again! He was lost and has been found!"

87.

The unjust steward. Make friends with money. Be faithful in small things. The rich man and Lazarus.

HE CONTINUED TO SPEAK to his disciples (Luke 16:1).

"A certain rich man had a manager who had been accused to his employer of wasting the property. He called the man to him.

"What is this I hear about you!" he demanded. "Give me a report of your stewardship, because you no longer have that position!"

"The steward thought, 'What will I do? He has discharged me! I cannot dig, and I am ashamed to beg. I will do this, then,

so that when I have no more work, others will invite me into their homes.'

"So he called in all those who owed the rich man. He asked the first, 'How much do you owe?' The man replied, 'A thousand gallons of oil.' 'Take your bill,' the over-seer said, 'sit down at once and change it to five hundred.' Then he asked another debtor, 'How much do you owe?' The man said, 'A hundred bushels of wheat.' 'Take your bill,' the steward said, 'and change it to eighty.'

"When the rich man heard of this action, he commended the unjust steward because he had acted shrewdly. So the people of this world are, in their time, wiser than the children of light.

"I tell you, make friends for yourselves with your money, although it is evil, so that when it fails you, others will receive you into permanent homes.

"Whoever is faithful in the smallest things will be faithful also in greater, and whoever is unjust in the least important matter, will be unjust in greater. If, therefore, you have not been faithful with your unrighteous money, although it is evil, who will trust you with good things? If you have not been faithful with things that belong to someone else, who will give you something for your own?" (Luke 16:10.)

The Pharisees, who loved money, listened to what he said, and then ridiculed him.

"You are the ones," Jesus told them, "who justify themselves to others, but God knows what is in your hearts. The thing that is highly valued by man is hated by God.

"The law and the prophets were in force until John came. Since then the Kingdom of God has been preached, and everyone reaches for it eagerly. It is easier for heaven and earth to be ended than for even one small part of the law to fail!"

"There was a certain rich man," he continued, "who dressed expensively in purple cloth and fine linen and ate in luxury every day. A beggar named Lazarus, who was covered with sores, lay at the rich man's gate, and wished only to eat the crumbs that fell from the rich man's table. Dogs came and licked his sores (Luke 16:19).

"The beggar died and was taken by angels to be with Abraham. The rich man died and his body was buried. Tortured in hell, he looked up and saw Abraham far away, and Lazarus with him.

"'Father Abraham,' he cried, 'be merciful to me and send Lazarus to dip the end of his finger in water and cool my tongue, because I am tortured in this flame!'

"'My son,' said Abraham, 'remember that in your lifetime you received your good things, and Lazarus his bad things, but now he is comforted and you are tortured. Besides this, a great gulf exists between us, so that those who might wish to go from here to you can not, and no one who might wish to go from there to here is able to do so.'

"'Then I ask, Father,' the rich man replied, 'that you send him to my father's house, where I have five brothers, so that he can warn them, and keep them from coming to this place of torture!'

"'They have Moses and the prophets,' Abraham said, 'Let them hear those warnings,'

"'No, Father Abraham,' he replied, 'but if someone went to them from the dead they will repent.'

"'If they do not hear Moses and the prophets, they will not be convinced, even if some one should come to them from the dead!'"

88.

Watch! If a brother wrongs you, forgive him. Faith no greater than a mustard seed. The servant must do more than his duty.

"WATCH YOURSELVES," Jesus continued. "If your brother wrongs you, rebuke him. Then, if he is sorry, forgive him. Even if he wrongs you seven times in one day, and seven times says he is sorry, you must forgive him!" (Luke 17:3.)

"Lord," the apostles said to him, "increase our faith!"

"If you had faith only as great as a mustard seed," Jesus replied, "you could say to this sycamore tree, 'Be uprooted and planted in the sea!' and it would obey you!"

"Which of you who has a laborer plowing or feeding cattle will tell him after a while when he comes in from the field, 'Go in, now and sit down to eat.' Instead, he would say, 'Prepare my meal, dress yourself, and wait on me until I have eaten and drunk. After that you may eat and drink.' Does he thank the laborer for what he was supposed to do? I do not think so!"

"So with you. When you have done everything you are told to do, say, 'We are unprofitable servants because we have done only our duty!'" (Luke 17:9.)

89.

Lazarus, brother of Mary and Martha, dies. Jesus, who loved him, comes four days later and restores life to him.

A MAN NAMED LAZARUS, who lived in Bethany with his sisters, Mary and Martha, was sick. This was the Mary who later put ointment on Jesus and wiped his feet with her hair.* So the sisters sent word to Jesus, "Lord, the one you love is sick" (John 11:1).

"The sickness is not fatal," Jesus said when he heard this. "It has happened for the glory of God, so that the Son of God can be glorified through it." Although he thought much of Mary and her sister, and Lazarus, when he heard of the sickness, he stayed where he was for two more days, and only then said to his disciples, "Let us go into Judea once more."

"Master," they warned him, "The Jews there only recently tried to stone you. Must you go there again?"

"Aren't there twelve hours in the day?" Jesus asked. "A man who walks in daytime does not stumble because he sees by the

* See page 145.

light of this world. But if a man walks in the night, he may stumble because there is no light in him." Later he said, "Our friend Lazarus is asleep, but I am going to him so that I can wake him out of his sleep."

"Lord," they said, "if he does sleep, it will do him good." However, Jesus was speaking of death, and they thought he had meant resting in sleep.

"Lazarus is dead," Jesus then said plainly, "and I am glad for your sakes that I was not there, because you may now be able to believe. But let us now go to him."

"Let us go, too," Thomas (Didymus) said to the others, "so that we may die with him!"

When Jesus arrived, he found that Lazarus had already been in the grave for four days (John 11:18)

Bethany was near Jerusalem, only about two miles away, and many of the Jews had come to Martha and Mary to comfort them about their brother. But as soon as Martha learned that Jesus was coming, she went out to meet him, but Mary sat in the house.

"Lord," Martha said, greeting Jesus, "if you had been here my brother would not have died. But I know that even now whatever you wish to ask of God, he will give it to you."

"Your brother will rise again," Jesus told her.

"I know that he will rise again in the resurrection at the last day," Martha replied.

"I—I am the resurrection and the life," Jesus told her. "Whoever accepts me, even though he is dead, will live again, and whoever lives and accepts me will never die. Do you believe this?"

"Yes, Lord," she said. "I believe you are the Christ, the Son of God, who was to come into the world." She left him and went to call privately to her sister.

"The Master has come and is asking for you," she said.

When Mary heard this, she got up quickly and went to him. Jesus had not yet come into the town, but was still where Martha had met him. The Jews who were with her in the house and had been comforting her saw her get up hurriedly and go out, and they followed her.

"She must be going to the grave, to weep there," they said. But when Mary came to where Jesus was, she fell at his feet.

"Lord," she cried, "if you had been here, my brother would not have died!"

When Jesus saw her, and the Jews with her, weeping, he was saddened and sick at heart.

"Where have you laid him?" he asked.

"Lord, come and see," they said.

Jesus wept with them.

The Jews said, "See how much he loved him!"

"Could not this man," some of them said, "who has given sight to the blind, have prevented even Lazarus from dying?"

Jesus, still mourning in his heart, came to the grave. It was a cave and a stone was laid against the opening.

"Take away the stone," he told them.

"Lord," Martha protested, "by this time he will smell badly because he has been dead for four days!"

"Did I not tell you," Jesus said, "that if you will only believe you will see the glory of God?" And so they removed the stone from the tomb where Lazarus lay. Jesus looked up (John 11:40).

"Father," he prayed, "I thank You because You have heard me. I know You always hear me, but for the people here I said this so that they may believe You sent me." Then he cried out loudly, "Lazarus, come out!" and the man who had been dead came out of the tomb, still wrapped hand and foot in grave clothes, and with a cloth bound around his face.

"Free him," Jesus said, "and let him go."

90.

The Jews meet in council and again plan to kill Jesus who no more walks openly among them.

IT WAS THEN THAT MANY of the Jews who had come with Mary, and saw what Jesus had done, accepted him. But some of them went back to the Pharisees to report what had happened. The chief priests and Pharisees then met in council.

"What will we do now!" they said. "This man does many miracles. If we let him alone every one will accept him, and the Romans will step in and take away our rank, and our national freedom!"

One of them, Caiaphas, high priest for that year, said, "You do not realize what this means to us. You do not consider that it is expedient for us that one man should die for the people, so that the whole nation does not perish!" However, he did not say this as an individual, but because as high priest he was prophesying that Jesus would die for the nation, and not for it alone, but also that he would gather together into a single group the children of God who were widely scattered (John 11:47).

So, from that day onward the Jews again consulted together about killing him. Jesus therefore no longer walked openly among them, but went to a place near the desert, a town called Ephraim, where he stayed for a time with his disciples.

91.

Ten lepers are healed but only one returns.

IT HAPPENED THAT as he later went toward Jerusalem he passed between Samaria and Galilee. As he entered a certain town, he met ten lepers who stood far away from him (Luke 17:11).

"Jesus, Master," they cried, "have mercy on us!"

"Go and show yourselves to the High Priest," he told them when he saw them, and while they were on their way they were healed. One of them, when he saw that he was cured, turned back and cried out, glorifying God, and fell down at the feet of Jesus, thanking him. He was a Samaritan.

"Were there not ten who were healed?" Jesus asked. "Where are the other nine? No one has returned to give glory to God except this stranger!" Then he said to the man, "Rise and go your way! Your faith has made you well!"

92.

The Kingdom of God will come when least expected.
Of two workers, one will be chosen and one left.

THE PHARISEES DEMANDED to know when the Kingdom of God would come (Luke 17:20).

"The Kingdom of God will not come by watching for it," Jesus told them. "No one will be able to say, 'Look! here it is now!' or 'Look, there!' because the Kingdom of God is within you." And then to his disciples, he continued, "The time will come when you will wish to see again one of the days of the presence of the Son of Man, and you will not see it. Others will tell you, 'Look, here he is!' or 'There he is!' but do not go after them, or follow them.

"Just as the lightning strikes out of one part of the sky and shines to every other part, so the Son of Man will appear when his day comes. But first he must suffer much, and be rejected by this age. Just as it was in the time of Noah, so it will be in the days when the Son of Man comes. Before the flood they ate, they drank, they married and were married, until the day when Noah went into the ark. They did not know what was to occur. Then the flood came and destroyed them all. That is the manner in which the Son of Man will come again.

"Also, it will be just as it was in the time of Lot. They ate, they drank, they bought, they sold, they built. But on the very day that Lot left Sodom, fire and burning sulfur rained down from the sky and destroyed them all. So it will be in the day when the Son of Man comes!

"In that day, if anyone is up on his house, and his possessions are in it, he should not come down to take them away with him. Whoever is in a field should not try to go back.* Remember Lot's wife! I tell you that in that night two persons

* Compare page 161.

will be in one bed, and one will be taken and the other left! Two women will be grinding grain together; one will be taken and the other left! Two men will be in a field; one will be taken and the other left" (Matt. 24:40; Luke 17:35)

"Lord, when will this happen?" they asked him.

"Where the dead body is, the buzzards will gather," he said (Mark 24:28; Luke 17:37).

93.

The importunate widow. God will avenge. The prayers of the proud Pharisees and the humble tax agent.

HE THEN TOLD THEM a parable to show that everyone should pray always, and not become weary of it (Luke 18:1).

"In the city was a judge who neither feared God nor was afraid of man. A widow of that city came to him.

"'Punish my enemy,' she demanded. The judge would not agree for a while, but later he thought, 'Although I do not fear God nor am influenced by any man, yet because this widow troubles me, I will avenge her, so that she will not tire me by continually coming to me!' Think well about what that unjust judge decided. Will not God then avenge his chosen ones who cry to him day and night, even though he has to be patient with them? I tell you, he will quickly avenge them!

"But when the Son of Man comes again will he find any faith at all on earth?"

He told a parable then especially for those who believed they were righteous, and yet despised others.

"Two men went into the temple to pray. One was a Pharisee, and the other was a tax agent. The Pharisee stood up and prayed to himself in this way: 'God, I thank you that I am not like other men—extortioners, unjust, sinners, or even like this tax agent. I fast twice each week, and I give one-tenth of all I own to charity!' But the tax agent, standing far back, would not even look up to Heaven, but beat his breast and cried, 'God, be

merciful to me, a sinner!' I tell you, he went back to his home forgiven, rather than the other! I have told you before that everyone who puts himself forward will be humbled and whoever humbles himself will be given honor."

94.

Lawful divorce. Adultery.

JESUS THEN LEFT GALILEE and went to the Judean coast across the Jordan. The people flocked to him and followed him in great crowds. As his custom was, he preached to them and healed them. Pharisees also came to him (Matt. 19:1; Mark 10:1).

"Is it lawful," they asked, "for a man to divorce his wife for any reason whatever?"

"What did Moses command?" Jesus asked.

"Moses did indeed allow a divorce decree to be written, and separation," they said.

"Have you not read," Jesus asked them, "that at the creation God made male and female, and said that because of this a man will leave his father and mother and cling to his wife, so that the two are then one—not any more two, but one? Therefore what God has joined, man should not separate."

"Why, then," they asked, "did Moses order that a divorce might be given, and the wife sent away?"

"Moses wrote this," Jesus replied, "because of your stubborn hearts, and allowed you to divorce your wives. But it was not this way at the beginning."

"I tell you once more," Jesus said,* "that whoever divorces his wife, except for being unfaithful, and marries someone else commits adultery against her, and whoever marries a divorced person also commits adultery. If a woman separates from her husband and marries another man, she commits adultery."

"If this must be the way with a man and his wife," his disciples said, "it is not good to marry at all!"

* See pages 54 and 55.

"Not everyone can be governed by this rule," Jesus said, "but only those to whom it is given. Some eunuchs are born that way. Some are made so by man. And some have made themselves eunuchs for the sake of the Kingdom of Heaven! Whoever is able to follow the rule should do so."

95.

Little children are brought to him and he blesses them. Those who enter the Kingdom must be like them.

LITTLE CHILDREN WERE BROUGHT to him so that he might touch them and pray for them. But when his disciples saw it, they rebuked those who brought the children. Jesus, however, was greatly displeased and called them to him (Matt. 19:13; Mark 10:13; Luke 18:15).

"Let the little children come to me," he said. "Do not forbid them, because the Kingdom of God is made up of spirits like theirs. I tell you truly that whoever does not receive the Kingdom of God like a little child shall not enter into it!" He took them up in his arms and blessed them; and then he left that place.

96.

The rich young ruler. Riches and the Kingdom of Heaven. Those who sacrifice for the Kingdom will be rewarded.

WHILE JESUS WAS ON HIS WAY, a young man, a ruler, came running to him and knelt before him (Matt. 19:16; Mark 10:17; Luke 18:18)

"Good master," he prayed, "what good thing can I do to be certain of eternal life?"

"Why do you call me good?" Jesus asked him. "No one is

all good but One—God! But if you wish to come into eternal life, keep the commandments!”

“Which ones?” he asked.

“You surely know the commandments! You must not commit adultery! You must not kill! You must not steal! You must not say false things as a witness! You must not cheat! Honor your father and mother! And love your neighbor as you do yourself!”

“Master,” the young man said, “I have kept all these since I was a child. What do I still need?”

Jesus, looking at him, was touched with love for him. “One thing you still need,” he said. “If you would be perfect, sell all you have and give to the poor. Then you will have treasure in heaven. And come with me. Take up your personal burdens and follow me!” But when the young man heard this, he turned away grieving, because he was very rich.

When Jesus saw this, it saddened him deeply. He looked around at his disciples.

“How hard it is,” he said, “for those who are rich to enter into the Kingdom of God!” His disciples wondered at these words, but Jesus repeated what he had said. “Children, how difficult it is for those who trust in riches to come into the Kingdom of God! It is easier for a camel to go through the eye of a needle than for a rich man to enter into the Kingdom of God!” And again his disciples were amazed.

“Who, then, can be saved?” his listeners asked one another.

“With men it would be impossible,” Jesus said, looking at them, “but not with God, because with God all things are possible!”

“Look at us,” Peter said. “We have given up everything and followed you. What are we to receive for it?”

“Hear this truth,” Jesus replied. “You have followed me, and in the resurrection when the Son of Man will sit on the throne of his glory, you too, will also sit on twelve thrones to judge the twelve tribes of Israel.

“No one who has left his house, or brothers, or sisters, or father or mother, or property, for my sake and the gospel’s, but

will receive a hundred times the equivalent, now, in this time, in houses and brothers and sisters and mothers and children and property, though there will be persecutions, too; and in the world to come, eternal life!"

97.

All the laborers in the vineyard receive the same reward. The first shall be last and the last first.

"THE KINGDOM OF HEAVEN is like a farm owner," he continued, "who went out early in the morning to hire men to work in his vineyard. When he had agreed with them about the wages, he sent them to work. When he went out again about nine o'clock in the morning, he saw some other men standing idle in the street and said to them, 'You, too, go into my vineyard, and I will pay you whatever is right,' and they went. About noon, and at three in the afternoon, he did the same. And finally, about five o'clock he went out and found some others standing there. 'Why do you stand all day idle?' he asked. 'Because no one has hired us,' they said. 'You, also, go into my vineyard,' he told them then, 'and you will be paid what is right' (Matt. 20:1).

"When evening came, the owner of the vineyard said to his overseer, 'Call the workmen in and give them their pay, from the last to the first.' When those hired at five o'clock came, each received the full day's pay. Those who were hired first supposed they would receive more, but they also received only the day's pay, and they began to complain to the employer.

"The ones who came last,' they said, 'worked only an hour, and you have made them equal to us who have borne the hard work and the heat of the day!'

"'Friend,' he told one of them, 'I have done you no wrong. You agreed to work for the day's pay, so take what is yours and go. I will give the last I hired the same as you. Isn't it

legal for me to do what I want with what is mine? Are you seeing something evil because I am good?"

"So many of the last shall be first, and the first last,* because many are called but few are chosen" (Matt. 19:30).

98.

Jesus goes to Jerusalem to meet his destiny. James and John ask for priority in the kingdom, and are promised only the same cup as that from which Jesus himself must drink. The greatest must be the servant of all.

ON THE WAY TO JERUSALEM Jesus went ahead, but his disciples were worried, and as they followed him they became afraid. He took the twelve aside from the others and began to tell them what must happen to him (Matt. 20:17; Mark 10:32; Luke 18:31).

"We are going to Jerusalem," he said, "where everything written by the prophets about the Son of Man will take place. He will be betrayed to the chief priests and scholars. They will condemn him to death and turn him over to the Gentiles who will mock him and whip him, be spiteful to him, spit on him, and crucify him; but on the third day after his death he will come to life again." They did not understand any of these things, because the meaning of the words was concealed from them.

The mother of Zebedee's children James and John then came to him with her sons, worshipping him, and asked a favor from him (Matt. 20:20; Mark 10:35).

"Master," she said, "we wish you would do a certain thing for us, which we desire."

"What is it you want?" he asked.

"Promise," the sons said, "that we may sit, one on your

* Compare page 123.

right and one on your left, when you come into your glory."

"You do not know what you are asking," he told them. "Can you drink from the cup I must drink from, and be baptized as I must be baptized?"

"We can," they said.

"You shall indeed drink from the cup I drink from, and be baptized as I am baptized, but for you to sit on my right or my left is not mine to give. These places are for those for whom they are prepared by my Father!"

When the other ten disciples heard about this discussion, they were indignant with James and John. Jesus, however, called to them.

"You know," he said, "that the rulers of the Gentiles use the power they have, and the great ones among them exercise their authority, but it must not be that way with you! Whoever wishes to be great among you must wait on the others. Whoever wants to be highest must serve all the others, just as the Son of Man has not come to be served, but to serve, and to give his life as a ransom for many."

99.

Bartemeus, a blind man, is healed. Jesus stays at the house of Zaccheus. The nobleman and his servants who are given shares. Some make a gain, but one does not and is cast out.

THEY CAME TO JERICO, and as they left, a great crowd of people followed him. Bartemeus (son of Timothy), a blind man and, some say, another blind man with him, were sitting by the roadside, begging. When Bartemeus heard the crowd pass, and asked what it meant, they told him that Jesus of Nazareth was passing by (Matt. 20:29; Mark 10:46; Luke 18:35).

"Jesus, Lord," he shouted, "son of David, pity me!" The crowd tried to make him be silent, but he cried out all the more, "Son of David, have mercy on me!"

Jesus stopped and asked that the blind man be brought to him, and the crowd told him to come closer. "Be comforted," they said, "he is calling you." The blind man threw off his coat, got up and came to Jesus.

"What do you want me to do?" Jesus asked.

"Lord, give me my sight," he cried. "Open my eyes!"

Jesus, pitying him, touched his eyes and said, "Go your way, Receive your sight! Your faith has healed you." Immediately his sight was restored, and he followed Jesus, glorifying God. The others, also, seeing what had happened, praised God.

After Jesus had passed through Jericho, a man named Zaccheus, a rich tax agent, tried to find Jesus and see what he looked like. The crowd was great, and he was short in stature, so he went ahead of the people and climbed a sycamore tree to see Jesus as he passed that way. When Jesus reached the place he looked up (Luke 19:2).

"Zaccheus," he called, "come down quickly, because I must stay at your house today." Zaccheus hurried to come down and received Jesus happily. But when the others saw it, they began to talk among themselves, how Jesus had gone to be a guest of a man who was a sinner.

"Lord," said Zaccheus, standing at home before Jesus, "I am giving half of my property to the poor, and if I have taken anything from anyone by false reports, I will restore it to him four times over!"

"This day," Jesus replied, "salvation has come to your house!" To the others he explained, "He also is a descendant of Abraham. The Son of Man has come to look for and to save what has been lost." Then, while the others were listening, he added a parable, because he was near Jerusalem, and because they thought that the Kingdom of God would come at once.

"A nobleman was to go to a distant country^o to receive a kingdom, and then return. He called his ten employees and gave each of them the same amount of money, telling them

^o Compare page 164.

to take over his affairs until he should return. The citizens, however, hated him, and after he had left, sent a message to him saying they would no longer have him rule them (Luke 19:12).

"When he had received his kingdom and had returned, he had the ten employees to whom he had given the money come to him, so that he could learn how much each man had earned by trade. The first came and said, 'Sir, your money has been increased ten times' (Luke 19:15).

"'You have done well,' the nobleman said. 'You are a good employee. Because you have been faithful in this small matter, I am giving you authority over ten cities.

"The second one came in and said, 'Sir, your money has been increased five times.' The nobleman said similarly to him, 'Take charge of five cities.'

"Another one, however, said, 'Sir, here is your money, which I have kept wrapped in a piece of cloth. I was afraid of you because you are a harsh man. You pick up what you have not laid down, and you reap where you have not sowed.'

"'You wicked man,' the nobleman said to him. 'I will judge you by the words out of your own mouth. You knew that I am a harsh person, picking up, where I have not laid down, and reaping where I have not sowed. Why did you not invest my money at the bank, so that when I returned I might have had it back with interest?' To those who stood by he said, 'Take the money from him and give it to the one who increased his share ten times!'

"'But sir,' they said. 'He already has that increase!'

"I tell you,' said the nobleman, 'to every one who already has something more will be given* and from one who does not have anything, even the little he may have will be taken away! As for my enemies who did not want me to rule them, bring them here and execute them in front of me!'"

* Compare page 71.

100.

Jesus again visits Mary, Martha and Lazarus. Mary anoints Jesus' feet with expensive ointment, which, Jesus says, is in anticipation of his burial. The chief priests again plot to have Jesus killed.

THE PASSOVER FEAST of the Jews was near. Many Jews went early from the country to Jerusalem to purify themselves. They looked for Jesus, asking themselves whether he would come to the feast. Both the chief priests and the Pharisees had issued an order that anyone who knew where he was must reveal it so that they might arrest him (John 11:55).

Six days before the Passover, Jesus reached Bethany where Lazarus lived—the one who had died and then been restored to life by Jesus. The sisters prepared supper for him, Martha serving and Lazarus sitting at the table with him. Mary, however, took a pound of costly spikenard ointment, spread it on Jesus' feet, and wiped them dry with her hair. The house was filled with the odor of the ointment (John 12:1).

One of his disciples, Judas Iscariot (Simon's son) who later was to betray him, demanded, "Why wasn't this ointment sold, and the money given to the poor?" He did not say this because he cared about the poor, but because he was a thief and carried the bag in which the funds of the disciples were kept.

"Let her alone," Jesus told him, as he had said before. "You always have the poor with you, but you will not always have me! She has done this in anticipation of the day of my burial!"

Many of the Jews knew he was there, and came, not only because of Jesus, but also to see Lazarus whom Jesus had brought back to life. The chief priests consulted with one another about also killing Lazarus because on account of him many Jews had left them and accepted Jesus (John 12:9).

101.

Jesus prepares for his last Passover feast. The room is found. He enters Jerusalem, riding in triumph.

WHEN HE AND HIS DISCIPLES came closer to Jerusalem, and were at Bethphage and Bethany, at the hill called the Mount of Olives, Jesus sent two of his disciples ahead of him (Matt. 21:1; Mark 11:1; Luke 20:28).

"Go over to the next village," he told them. "As soon as you have entered it, you will find a donkey there, and her colt with her, on which no one has yet ridden. Untie the colt* and bring it to me. If anyone says anything or asks why, tell him it is because the Lord needs it, and he will send it to me at once."

They went, and found, as he had said, a colt tied by a doorway at a street corner. As they were freeing it, the owners asked why they were untying it. They replied as Jesus had instructed them, "The Lord needs it," and were allowed to go.

All this happened to fulfill the word of the prophets:

Tell the daughter of Zion, "Do not be afraid. Your king comes to you meekly, and sitting on an ass, a colt, the foal of an ass."

The two disciples brought the colt (again Matthew states "both") to Jesus, put some of their clothes on it and seated him. Others, a great crowd who had come to the feast when they heard that Jesus was approaching Jerusalem, spread their clothing before him, and cut down tree and palm branches and laid them in his path. Those who had preceded and followed him as he was coming down from the Mount of Olives began to shout, "Hosannah! Hosannah to the son of David! Happy is the King of Israel that comes in the Name of the Lord! Peace in Heaven, and the greatest glory!" (John 12:13.)

* Matthew writes, "Untie them."

The whole crowd of his followers were filled with great joy, and cried out praises to God for all the wonderful works they had seen. Those who were with him when he had restored Lazarus told about it. Others came to meet him because of the miracles they had heard he had done.

The Pharisees told one another, "You see! We can do nothing. The whole world is following him!"

His disciples did not understand all of this at the time, but after Jesus had ascended into glory, they remembered the things that had been written about him, and all that they themselves had done for him (John 12:16).

Some of the Pharisees told Jesus, "Master, you should rebuke your disciples for this display!"

"I tell you," he replied, "If they should keep quiet, the stones themselves would begin to cry out!" (Luke 19:40.)

102.

Jerusalem is rebuked. Evil times are promised.

WHEN AT LAST HE CAME in sight of the city, he wept. "If you had only known," he cried to it, "even up to this very day, the things that would give you peace! But now they are hid from your eyes. Evil days will come to you, when your enemies will dig a trench around you, surround you and besiege you from every side, level you to the ground while your children are with you, and shall not leave one stone on another, because you did not know when you were visited by the Son of God!" (Luke 19:41.)

So Jesus came to Jerusalem, and into the temple itself, while the whole city was stirred and asked, "Who is he?", and the crowd of his followers answered, "This is Jesus, the prophet of Nazareth in Galilee!" (Matt. 21:10; Mark 11:11.)

Later, after looking around him and seeing that evening had come, he returned with his twelve disciples to Bethany and stayed there over night.

103.

The barren fig tree is cursed. Faith is all powerful.
Forgive others before you pray.

ON THE FOLLOWING DAY, as they left Bethany, Jesus was hungry. Noticing a fig tree in leaf some distance away, he went up to it to see whether he might find fruit on it, but there were only leaves as it was not yet time for fruit (Matt. 21:18; Mark 11:12).

"From now on," he cried to it (and his disciples heard him), "no fruit shall grow on you, and no one shall eat your fruit!" The tree began to wither at once!

The next morning as they all passed the fig tree again, his disciples saw how it had dried up from the roots. "See how soon it has withered," they told one another.

"Master," Peter said, to remind Jesus of it, "look at the fig tree you cursed. It has withered away!"

"Have faith in God," Jesus said. "Truly, I tell you if you have faith and do not doubt, not only will you be able to do what has been done to this fig tree, but whoever shall say to this mountain, 'Be removed and thrown into the sea' and will not doubt in his heart that it will be done, but believes that whatever he says will occur, he shall have it occur! It will be done! Therefore I tell you that whatever things you ask for when you pray, and believing that you will receive, you will have them! (Matt. 21:20,22; Mark 11:22.)

"And, too, when you pray, if you have anything against any person, forgive him, so that your Father who is in Heaven may also forgive you your trespasses; for if you do not forgive others, your Father will not forgive you" (Mark 11:26).

104.

Jesus again drives merchants from the temple. The Jews continue to plan to destroy him.

WHILE THEY WERE IN JERUSALEM again, Jesus went into the temple of God and again^o began to throw out all those who sold and bought in it, and to overturn the tables of the money changers, and the seats of those who sold doves. He would not let anyone even carry a vessel through the temple (Matt. 21:12; Mark 11:15; Luke 19:45).

"Isn't it written," he cried, "My house shall be called a house of prayer by all nations, but you have made it a den of thieves!" However, lame and blind persons came into the temple and he healed them.

When the high priests, the scholars and the Pharisees heard again about all the wonderful things that he did, and the children shouting in the temple, "Hosannah to the Son of David!" they were more displeased, and they tried again to find some way to destroy him.

"Don't you hear what they are saying?" he was asked reproachfully.

"Yes," Jesus replied, "And haven't you ever read, 'Out of the mouths of babes and sucklings you have drawn perfect praise?'"

When evening came he again left the city to spend the night at Bethany.

^o See page 29.

105.

The Jews demand that Jesus tell them what his authority is. Was John from Heaven or of men? The willing and unwilling sons. The vineyard and the messengers.

HE TAUGHT DAILY in the temple. The chief priests, the scholars and the leaders of the people continued to plan to kill him, but could not decide what they might do, because all the people listened to him so closely (Luke 19:47).

One day as he walked and taught in the temple and preached the good news, these groups of leaders came again to him (Matt. 21:23; Mark 11:27; Luke 20:1).

"By what authority do you do these things?" they demanded. "Who gave you the right?"

"I will ask you one question also," Jesus replied. "If you will give me the answer, I will tell you by whose authority I work. Was the baptism of John from Heaven or by men alone?"

Among themselves they reasoned, "If we say from Heaven, he will ask us why then did we not believe in John. But if we say by men—well, we fear what the people may do! They will stone us because they are sure John was a prophet!" They finally said to Jesus, "We cannot tell."

"Then I will not tell you by what authority I do these things," Jesus answered. "But what do you think about this?"

"A man had two sons. He went to the first and said, 'Son, go to work in my vineyard today.' But the son replied, 'I will not!' Later he was sorry, and went. The man went also to the second son and said the same thing. 'I will go, sir,' the latter said, but he did not go. Now, which of the two did the will of his father?"

"The first," they replied (Matt. 21:25).

"I tell you, truly," Jesus said, "that tax agents and prostitutes will go into the Kingdom of Heaven before you do. John came to you as a holy man, and you did not believe him. But tax

agents and prostitutes did believe him. But you, even after you had seen what happened, still did not repent and believe him!" Then he began this parable.

"A house owner planted a vineyard, hedged it around, dug a place for a winepress and vat in it, built a tower, then rented it to tenant farmers, and he himself went to a distant country for a long time (Matt. 21:33; Mark 12:1; Luke 20:9).

"When the fruit season came, he sent a messenger (Matthew states more than one) to the tenants in order to obtain some of the fruit. But the tenants seized the messenger, beat him and sent him back empty-handed. The owner then sent another messenger, but the tenants stoned him and beat him in the head, treating him shamefully, and sent him away empty-handed. Again the owner sent another messenger, whom they killed; and others came, too, some of whom they beat and some they killed.

"Then the owner asked himself, 'What shall I do?' He still had left his one son. 'I will send my dearly loved son,' he told himself. 'Surely, they will respect him!' The tenants, however, when they saw the son said, among themselves, 'This is the heir. Let us kill him so that we can take over the inheritance and it will be ours.'

"They then threw him out of the vineyard and killed him. What then will the owner of the vineyard do when he returns? He will destroy those wicked men and turn the vineyard over to others who will give him the fruit in season."

The listeners, hearing all this, said, "God forbid!"

"Have you never read in the scriptures," Jesus asked, looking intently at them, "'The stone which the builders rejected has been made the cornerstone'? So I tell you that the Kingdom of God will be taken from you and given to a nation that will yield its fruit. Whoever falls on the stone will be broken, and on whomever it falls it will grind him to powder!"

The chief priests and Pharisees heard these parables and understood that he referred to them. That same hour they tried again to seize him, but they were afraid of the people who believed him to be a prophet, and so they left him for now and went away.

106.

The guests at the marriage feast. One wears no wedding garment.

AGAIN JESUS SPOKE in parables (Matt. 22:1).

"The Kingdom of Heaven," he said, "is like a king who arranged a marriage for his son.* When it was time he sent his servants to call all those he had invited to the wedding feast, but they would not come. He then sent other servants. 'Tell those I have invited,' he said, 'I have prepared the dinner, and oxen and fatted animals have been killed, and everything is ready, so they should come to the marriage now.' But the guests made light of it and went their ways—one to his farm, another to his store; and the rest seized the servants, treated them badly and even killed some. When the king heard of this, he was furious. He sent his armies out and destroyed the murderers and burned their city.

"He then told his servants, 'The wedding is ready, but those I invited are not worthy now to come. Go into the roads now and invite whomever you find!' The servants went into the highways and gathered all the persons they could find, both good and bad, and the wedding was supplied with guests.

"When the king came in to see the guests, he noticed one man who did not wear a wedding garment. 'Friend,' he said, 'how is it that you come here without a wedding garment?' The man had no answer. 'Tie him up hand and foot,' the king told his servants. 'Take him away and throw him out into the darkness, where there will be weeping and gnashing of teeth!' So remember, many are called, but few are chosen!"

* Compare page 125.

107.

The Pharisees again try to entrap Jesus. Paying taxes.

ONCE MORE THE PHARISEES consulted among themselves as to how to distort the words of Jesus, and sent other Pharisees and followers of Herod to try to entrap him. Spies were used who pretended to be good men, so that they might pick up anything he said that would let them turn him over to the power and authority of the governor (Matt. 22:15; Mark 12:13; Luke 20:20).

"Master," some of these said to him, "we know that you are true and teach truthfully the way of God without regard to the personal standing of any man. Tell us, is it right to pay taxes to Caesar, or not?"

Jesus understood their crafty, wicked intentions.

"Why do you tempt me, you hypocrites?" he said. "Show me a coin." They brought a coin to him. "Whose image and inscription are on this?" he asked.

"Caesar's," they replied.

"Then give to Caesar the things that are Caesar's, but give to God the things that are God's."

They could find no fault before the people with these words, and, wondering at the rightness of his reply, they said nothing more and went away.

108.

Brothers marry a brother's widow. The dead do not marry. God is of the living. The first and second great commands.

ON THE SAME DAY some of the Sadducees, who believe that there is no resurrection, came to him (Matt. 22:23; Mark 12:18; Luke 20:27).

"Master," they said, "Moses wrote for us that if a married man should die without having children, his brother may marry the wife and have children for him. Now, there were seven brothers, the first of whom married but died childless. The second brother married the wife, but also died without having any children, and so on with all seven brothers. Then the woman died. In the resurrection, when all shall rise, whose wife will she be? All seven had her as wife."

"You err in your thinking," Jesus told them, "because you do not know either the scriptures or the power of God. The people of this world marry and are married. But those who shall be considered worthy of that other life and resurrection from the dead neither marry nor are married. They cannot die again because they are like the angels in Heaven and are the children of God in being the children of the resurrection. However, concerning the resurrection of the dead, have you not read in the book of Moses, how in the bush God said, 'I am the God of Abraham, the God of Isaac, and the God of Jacob.' He is not the God of the dead, but of the living, because everyone lives for him. This is why you are so very wrong."

"Master, you have made a good reply," some of the scholars told him, and after that, these did not dare to ask him any more questions.

The crowd was always astonished at his teachings. However, when the Pharisees learned that he had silenced the Sadducees, they gathered to discuss it.

One of the lawyers, knowing how well Jesus had answered the previous question, tempted him with another (Matt. 22:34; Mark 12:28).

"Master," he said, "which is the first great command?"

"The first of all commands," replied Jesus, "is this:

Hear, Israel! The Lord, your God, is the one God. You shall love the Lord your God with all your heart, all your soul, all your mind, all your strength!

This is the first and great command. The second is like it:

You shall love your neighbor as you do yourself!

No other command is greater than these. On these depend everything in the law and in the prophets."

"That is right, Master," the lawyer said. "You have spoken the truth. There is one God, and there is no other God. To love him with all one's heart, all one's mind, all one's soul, all one's strength, and to love our neighbors as ourselves is more than all the burnt offerings and sacrifices."

Jesus thought that he had answered wisely.

"You are not far from the Kingdom of God," he told him. And again after that no one there dared to ask him further questions.

109.

Jesus asks the Pharisees about the Christ.

WHILE JESUS WAS STILL in the temple, and the Pharisees were around him, he asked them, "What do you believe about the Christ? Whose son is he?" (Matt. 22:41; Mark 12:35; Luke 20:41.)

"The lawyers say he is the son of David," they replied.

"But if this is so," Jesus said, "how is it that David himself in the book of Psalms said, by the Holy Spirit, 'The Lord said unto my Lord, Sit on my right hand until I make your enemies

your footstool.' If David calls him Lord, how can Christ be David's son?"

No one was able to answer him, and once more from that day no one there cared to question him further. But the people listened to him gladly.

110.

Jesus berates the lawyers and Pharisees. He who is greatest must be servant. The faults of the Pharisees. Jerusalem is reproached. Believe in the light.

JESUS THEN AGAIN addressed the crowds, and especially his disciples.

"The scholars and the Pharisees are acting in Moses' place. Therefore you should do whatever they tell you, but do not act as they do. Though they say what is right to do, they do not do it themselves. Beware of them! They impose heavy burdens on men's shoulders, but they themselves will not lift one finger to help. Everything they do is for show. They make the cloth quotations from the law which they wear, long and broad, and widen the borders of their clothing. They love to occupy the most important places at the feasts, and the best seats in the synagogues, to receive salutations in public places, and to be called 'Teacher' and 'Master' by men. Do not let yourselves be called Master, because only one person is your master—Christ, and all of you are brothers (Matt. 23:1; Mark 12:38; Luke 20:45).

"Do not call anyone on earth your father. Only one is your father—He who is in Heaven. He that is greatest among you must be your servant. Whoever makes himself important will be discredited, and whoever humbles himself will become important.

"But utter misery will come to you, scholars and Pharisees, you hypocrites, because you shut away the Kingdom of Heaven from men! You yourselves will not go in, and you will not allow those who wish to enter to do so! (Matt. 23:13.)

"Utter misery will come to you, lawyers and Pharisees, you hypocrites! You devour widows' houses, and in pretence for a show you make long prayers. Therefore you will receive greater damnation! (Mark 12:40; Luke 20:47.)

"Utter misery will come to you, lawyers and Pharisees, you hypocrites! You go over all the land and sea to make one follower, and when you do get him you make him twice the child of hell that you are yourselves! (Matt. 23:15.)

"Utter misery will come to you, blind guides! You say that if anyone swears by the temple it has no meaning, but whoever swears by the gold of the temple must keep his oath. You blind fools! Which is greater, the gift, or the altar that makes the gift holy? Whoever swears by the altar swears by it and everything on it. Whoever swears by the temple swears by Him who lives in it. Whoever swears by Heaven swears by the throne of God and Him who sits on it!

"Utter misery will come to you, lawyers and Pharisees! You hypocrites! You are like whitened tombs, which indeed look clean from the outside, but inside are full of dead bones and all kinds of rottenness. So you seem to men to be righteous outwardly, but inside you are full of hypocrisy and evil!

"Utter misery will come to you, lawyers and Pharisees! You hypocrites! Because you build tombs for the prophets, and decorate the sepulchres of the righteous. 'If we had lived in the times of our fathers,' you say, 'we would not have shared with them taking the blood of the prophets!' You are witnesses against yourselves because you are the descendants of those who did kill the prophets. Complete then the deeds of your ancestors! You serpents! You generation of vipers! How can you escape the damnation of hell! For this then keep watching! I am sending you prophets and wise men and lawyers, some of whom you will persecute and kill and even crucify; some of whom you will whip in your synagogues, and persecute from city to city, so that on you will come the blame for all the blood of the prophets and righteous men shed on earth from the beginning, from the blood of that good man Abel, to the blood of Zacharias, son of Barachias, whom you killed between the temple and the

altar. I tell you all these things will be held against this age! (Matt. 23:34; Luke 11:50.)

"Jerusalem! O Jerusalem! You kill the prophets, and stone those who are sent to you! How often have I wanted to gather your children together, just as a hen gathers her brood of chicks under her wings, and you would not let me! Now your place will be left to you empty, desolated! I now tell you that you will not see me again until the time comes when you will say, 'Blessed is the one who comes in the name of the Lord!'" (Matt. 23:37; Luke 13:34.)

111.

The widow's mite.

SITTING NEAR THE TREASURY of the temple, Jesus watched those contributing to it. Many who were rich gave much, but a certain poor widow who came put in two of the smallest copper coins. Jesus called to his disciples (Mark 12:41; Luke 21:1):

"I tell you," he said, "that this poor widow has given more than all the others. They gave their offerings to God out of their abundance while she, in her poverty, has given her whole living!"

112.

The hour comes for Jesus to be glorified. His soul is troubled but he is comforted by God. Believe in the light.

AMONG THOSE WHO CAME to worship at the feast were some Greeks. They approached Philip, who was from Bethsaida in Galilee (John 12:20).

"Sir," they said, "we would like to see Jesus." Philip told Andrew, and together they went to Jesus with the request.

"The time has come," Jesus replied, "in which the Son of

Man is to be glorified. Truly, truly I tell you, unless a grain of wheat falls into the ground and dies, it remains only itself. But if it dies, it yields an abundant crop. Whoever loves his life will lose it, and whoever hates his life in this world, will keep it as eternal life. If anyone wants to serve me, he must follow my way. Wherever I am, my servant also will be. If anyone serves me, my Father will honor him.

"Now is my soul troubled! What can I say! Father, save me from this hour! But for this reason have I come to this hour! Father, glorify your name!"

Then a voice came from Heaven: *I have both glorified it in the past, and will glorify it again!* (People who were near and heard this said it thundered. Others said an angel spoke.)

"This voice," Jesus told them, "did not come because of me, but for your sakes. Now the judgment of this world is taking place. Now the prince of this world will be thrown out! And I, if I am lifted up from this earth, will draw all others to me." (He said this with reference to the kind of death he would die.)

"We have heard in the law," said some people in the crowd, "that Christ will remain forever. What do you mean by the Son of Man. Who is this 'Son of Man?'"

"For only a little time longer," Jesus told them, "the light is with you. Walk while you have the light, because darkness may come over you, and whoever walks in darkness does not know where he is going. While you have the light, believe in the light, so that you will become the children of light!" After he had said this, he went away and hid from them.

113.

The temple will be destroyed. False prophets will come. Do not be deceived.

AS HE WAS LEAVING the temple, his disciples, catching up with him, pointed out its buildings and adornments.

"Master," they said, "look at the kinds of good stones used, and the buildings and gifts" (Matt. 24:1; Mark 13:1; Luke 21:5).

"Do you see these things?" Jesus asked, "and these great buildings? The time will come, I promise you, when there will not be one stone left on another that will not be thrown down!"

As later he sat on the Mount of Olives, facing the temple, his disciples, Peter, James, John and Andrew came to him in private.

"Master, tell us when all this will happen," they asked. "What will be the sign of your coming? When will this be fulfilled, and the world come to an end?"

"Be careful that no one deceives you," he told them. "Many persons will come in my name and say, 'I am the Christ! The time comes near,' and deceive many people. But do not be misled by them. Even when you hear of wars and rumors of wars and agitations, do not be disturbed. These things must occur, but that will not yet be the end. Nation will attack nation, and kingdom will move against kingdom. There will be great earthquakes in many places, and famines, and plagues of disease, dreadful sights, and great signs in the skies. All these events are only the beginnings of troubles. Watch out for yourselves! Before such things occur, you will be arrested and brought before kings and rulers. You will be beaten in the synagogues, imprisoned, tortured, hated by every one, and even killed for my name's sake, as evidence against them. Many people will then be offended with each other and will betray and hate one another. Many false prophets will appear and deceive many people. Because evil will be common, the love of many people will grow cold. But whoever is true to the end will be saved.

"Hold your souls with patience. This Gospel of the Kingdom must first be preached to all the world as a witness to all nations. And then the end will come."

114.

The days of distress to come. The signs. The parable of the fig tree.

"WHEN YOU SEE the 'horror of desolation' come, as promised by the prophet Daniel, and occupy the holy place (whoever reads that should try to understand it), and when you see Jerusalem surrounded by armies, then you may know that the time of destruction is near. Those in Judea should escape to the mountains, and all who live there should leave. I tell you again, that no one on a house top should wait to take anything from the house, nor should anyone working in a field come back for his coat.* Utter misery will come to those women who are pregnant, and those who are nursing babies, in those days.

There will be great distress in the land, and God's anger will fall on this people. Pray that your flight will not be in winter nor on the sabbath (Matt. 24:15; Mark 13:14; Luke 21:21).

"Our people will die by the sword, and will be taken as captives to all nations. Jerusalem will be trampled on by the Gentiles until their time is past. There will be great distress, and those days will be the days of revenge on the people, fulfilling all the prophecies, because at that time there will be great trouble, such as has never happened before since the beginning of the world, and will never happen again! If those times were not to be shortened, then everyone would die, but for the sake of the ones God has chosen, He will shorten the time (Matt. 24:22; Mark 13:19; Luke 21:22).

"So I tell you that in those days if anyone says, 'Here is the Christ!', or, 'there!', do not believe him, because false Christs and false prophets will appear and will show great signs and wonders to deceive and draw away even those chosen, if possible. So you must watch and be warned!

* Compare page 135.

"I have told you all of these things in advance, so that if they say, 'He is in the desert,' do not go there, or that he is in a secret place, do not believe it. As the lightning flashes from the east to the west, so shall be the coming of the Son of Man.

After those times of trouble, there will be signs in the sky, the moon and the stars. The sun will be dark, and the moon will not give light. The stars will fall from the sky, and all the powers of the heaven will be shaken. On earth there will be distress among nations, and doubt, with the sea and waves roaring. Men's hearts will fail them because of fear, and because of seeing things that will then come over the earth! (Matt. 24:29; Mark 13:24; Luke 21:25.)

"Then the sign of the Son of Man will be seen in the sky, and all the people of the earth will be full of sorrow, because they will then see the Son of Man come in the clouds and with great glory! He will send his angels ahead of him with loud sounding trumpets, and they will gather the chosen people from all over the earth, from the farthest part of the earth to the farthest part of the heavens. When these things commence to occur, then look up, and lift your heads because your deliverance is near!

"Now listen to the parable of the fig tree—and of all trees. When the branch is still tender, it puts out its leaves. You see them and know that summer is near. In the same way, when you see all these things occurring, you will know that the Kingdom of God is near, and at the very door! I tell you that this age will not die until all these things occur! Heaven and earth will pass away, but my words will not pass away!

"However, as to that day and hour, no one knows, not even the angels of Heaven, nor the Son, but only the Father (Matt. 24:32; Mark 13:28; Luke 21:29).

115.

Be ready. A faithful and wise servant. The wise and foolish virgins.

"BE CAREFUL, THEREFORE, that your hearts are not filled with the love of plenty, drunkenness, and the cares of this life, so that the day will not come to you when you are unaware of it! It will come like the springing of a snare for everyone on the face of the earth. So watch! because you cannot know at what hour the Lord comes. Watch and pray always so that you will be judged worthy of escaping all that will happen, and of standing before the Son of Man! (Matt. 24:42; Luke 21:34.)

"Remember this, that if the owner of the house had known at what time a thief would come, he would have kept watch and not allowed his house to be broken into. You, too, must be ready, because the Son of Man will come at a time when you do not expect it.

"It is like a man who is taking a distant journey and has left his house and given his assistants authority, assigned duties to them all and ordered the guard to watch. So you must watch because you do not know when the master will return—at dusk or at midnight, or before the dawn, or in the morning, so that when he comes suddenly he will not find you sleeping. What I tell you to do, I tell to all—WATCH! (Mark 12:34; Luke 21:34.)

"Who is the wise and faithful servant whom the master puts in charge of the house, to serve food at the proper time? That servant will be happy when the master comes and finds him doing his duty. I tell you, the master will put him in charge of everything he has! But if the servant is evil, and tells himself, 'The master will not be here soon,' and commences to beat the other workers, and to eat, and drink with those who are drunk, then the master will come on a day when he does not expect it, and at an hour he is not aware of, and cut off his work, and send

him away with the hypocrites, where there is weeping and gnashing of teeth! (Matt. 24:45.)

"The Kingdom of Heaven then is like ten bridesmaids who took lamps and went to meet the bridegroom. Five of them were wise and five were foolish. The foolish ones took their lamps but no extra oil, but the wise ones took oil in vessels with the lamps. Until the bridegroom came they all slept, but at midnight the cry sounded, 'Here comes the bridegroom! Go out and meet him!' The bridesmaids then got up and prepared their lamps (Matt. 25:1).

"'Give us some of your oil,' the foolish ones said to the wise. 'Our lamps have gone out.' But the wise ones replied, 'There would then not be enough for us both. Go to the dealers and buy for yourselves.'

"While they went to buy, the bridegroom came. Those who were ready went in with him to the marriage, and the door was shut. Later the other bridesmaids came back. 'Lord,' they said, 'Lord, open the door for us!' He answered, 'I tell you I do not know you!' Watch, therefore, because you do not know the day or the hour when the Son of Man will come!"

116.

Faithful servants. All nations will be judged and the good will go to eternal life.

AGAIN HE TOLD THE PARABLE of the man who was to go to a distant country.* Calling his employees, he gave over the care of his property to them. To one he gave five shares, to another two, and to another one share, giving to each according to his abilities, and then he departed (Matt. 25:14).

The one who had received five shares traded with them, and gained a profit of an equal amount. The one with two shares also gained a profit of the same amount. But the one who had received only one share, dug a hole in the ground and buried it.

* Compare page 143.

After a long time the employer returned and called for a settling of accounts. The one who had received five shares came with his equal profit. "Lord," he said, "you gave me five shares. See, I have made another five shares."

"You have done well, a good and faithful servant," the employer said. "You have been faithful over a few things, and I will place you in charge of many things. Welcome into my confidence!"

The one who received two shares also came. "Sir," he said, "you gave me two shares. See, I have made another two shares." The employer then told him, "You have done well, good faithful servant. You have been faithful over a few things, and I will put you in charge of many things."

But the man who had received only one share came and said, "Sir, I know you are a hard man, reaping where you have not sown, and gathering where you have not scattered. I was afraid of you and buried your money in the ground. Here is what is yours,"

"You wicked and lazy man," the employer said. "You knew that I reap where I have not sown, and gather where I have not scattered. You should have put my money out to loan, and at my return I would have received it with interest." To the others there he said, "Take the share from him and give it to the one with ten shares. To everyone who has some, more will be given, and from the one who has nothing will be taken even the little he may have!° Throw this unprofitable servant into the darkness outside, where there will be weeping, and gnashing of teeth!" (Matt. 25:26.)

"When the Son of Man comes in his glory, and all the holy angels with him, he will sit on the throne of his glory. All the nations will be gathered in front of him, and he will separate their people from one another, just as a shepherd separates the sheep from the goats. He will place the sheep on the right and the goats on the left. He will tell those on the right, 'Come, you who have been made happy by my Father, take over the kingdom which has been ready for you since the beginning of the

° Compare page 71.

world. I was hungry—and you gave me food! I was thirsty—and you gave me water! I was a stranger—and you invited me in! Naked—and you clothed me; sick—and you visited me; in prison—and you came to me' (Matt. 25:31).

"'Lord,' said these good people, 'when did we see you hungry and feed you, or thirsty and gave you water, or a stranger and welcomed you, or needing clothing, and clothed you, or sick or in prison and came to see you?'

"'I tell you truly,' the Master will then say, 'because you have done these things to one of even the humblest of my brothers, you have done them to me!'

"To those on the left he will say, 'Leave me, you who are cursed, for the everlasting fires prepared for the devil and his angels. I was hungry and you gave me no food. I was thirsty and you gave me no water. I was a stranger and you did not invite me in, needing clothing and you gave me no clothing, sick or in prison and you did not visit me!'

"He will tell them, 'Truly, I say, because you did not do these things, even to the least of my brothers, you did not do them to me!' And they shall then go to everlasting punishment, but the good to eternal life!"

117.

Many people do not accept him. Others do. He has obeyed the Father's command.

IN THE DAYTIME he taught in the temple, and at night he returned to the Mount of Olives to sleep. The people came to the temple early to hear him. But although he performed miracles for them often, many of the people did not accept him (Luke 21:37; John 12:38). This fulfilled the sayings of the prophet Isaiah:

Lord, who has believed our report! and, To whom has the Lord's power been revealed!

They could not believe! Isaiah also said:

He has blinded their eyes and made them stubborn, so that they could not see with their eyes, nor understand with their hearts, and so turn to me, and I should heal them!

These Isaiah had said when he had foreseen Jesus' glory, and had spoken of him.

Nevertheless, among the chief rulers, many did accept him, but because of the Pharisees they did not publicly admit their belief in order to avoid being expelled from the synagogues. They loved the praise of men more than the praise of God.

Jesus therefore cried out, "He who accepts me, accepts not only me but also Him who sent me, and whoever sees me also sees Him who sent me! I have come as a light into the world, so that whoever accepts me will not live in darkness. If anyone hears my words and then does not believe me, I do not judge him because I have not come to judge the world but to save it. Whoever rejects me and does not accept my words has one thing to judge him—the words themselves that I have spoken. They will judge him on the last day. I have not spoken out of my own mind, but the Father who sent me has given me the command as to what I should say, and what I should speak. I know His command means everlasting life, and whatever I say about it I speak as the Father has told me" (John 12:46,50).

When Jesus had finished, he spoke to his disciples. "You should know," he said, "that two days from now is the Passover, (the feast of unleavened bread), and the Son of Man will then be betrayed to be crucified" (Matt. 26:1).

118.

Judas bargains to betray Jesus.

THE CHIEF PRIESTS, the lawyers and the elders had all gathered in the palace of the high priest, Caiaphas, to consult as to how they could arrange to seize Jesus by strategy, and kill him—secretly, because they feared the power of the people. It could not be done on a feast day, they said, or there would be an uproar among the crowds (Matt. 26:14; Mark 14:10; Luke 22:3).

Then it was that Satan entered the heart of Judas Iscariot, one of the twelve disciples, so that he went to the chief priests and captains to discuss how he might betray Jesus to them.

"What will you give me," he asked, "to turn him over to you?" They were glad to hear him, and agreed to pay him money—thirty pieces of silver. He promised them, and from that time planned how he could conveniently betray Jesus while away from the people.

119.

Jesus sends two disciples into the city to prepare a room for the observation of his last Passover.

ON THE FIRST DAY of the feast of unleavened bread when the Passover sacrifice was to be made, the disciples came to Jesus (Matt. 26:17; Mark 14:12; Luke 22:7).

"Where do you want us to go to prepare for you to eat the Passover?" they asked.

"Go into the city," he told Peter and John, "where a man will meet you carrying a pitcher of water. Follow him until he enters a house. Tell the owner, 'My master says, "My time has come. I will keep the Passover at your house. Which is the guest room where I may eat it with my disciples?"'" He will show you a large room upstairs, all ready and furnished. There you should prepare everything for us."

The disciples did as Jesus told them, found the guest room as he had said, and prepared it. At evening time he came with the twelve disciples and sat there.

Among them an argument developed as to who should be the greatest (Luke 22:14,24).

"The kings of the Gentiles," Jesus said, rebuking them, "rule them, and because of that they are called benefactors, but this must not be the way with you. Whoever wishes to be greatest among you must be as humble as the younger ones. Whoever is chief must be the one who serves. Consider who is greater, the

man who sits at the table or the one who serves the food? It is not the one who sits. I am among you as one who serves. You are the ones who have stayed with me in my temptations, and I give you a kingdom, just as my Father has given one to me, so that you may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel."

120.

The lesson in humility. The servant is not greater than his master.

BEFORE THE FEAST of the Passover had commenced, Jesus knew that the time had come for him to go from this world to the Father. He had loved his own who were in this world, and now he continued to love them until the end (John 13:1).

When the supper was finished, and the devil had put it into the heart of Judas Iscariot, the son of Simon, to betray him. Jesus knew that the Father had given everything to him, and that as he had come from God, he would go back to God.

Rising from the supper, he laid aside his clothing, and wrapped a towel around him. After pouring water into a basin, he began to wash the feet of the disciples and dry them with the towel. When he came to Simon Peter, Peter said, "Lord, do you wash even *my* feet?"

"What I am doing you will not understand now," Jesus replied, "but you will know in the future."

"You will never wash my feet!" Peter declared.

"If I do not wash them," Jesus told him, "you can share nothing with me!"

"Lord," said Peter, "not only my feet, but also my hands and my head!"

"Whoever is washed," Jesus said, "needs only to have his feet washed, and then he is wholly clean—but not all of you." He knew who was to betray him, and so he said, "Not all of you are clean."

After he had finished the washing and had put on his garments again, he sat down with them.

"Do you realize," he asked, "what I have done to you? You call me Lord and Master, and you are right. But if I, your Lord and Master, have washed your feet, you, too, should wash one another's feet. I have set an example for you, so that you may do as I have done for you. Truly, oh, truly, I have told you that the servant is not greater than his master, nor is the one sent greater than the One who sent him. If you realize these things, you should be happy to do them.

"I do not speak of all of you. I know those whom I have chosen, but the scripture must be fulfilled when it says:

The one who eats bread with me has raised his heel against me. . . .

I tell you this now before it happens, so that when it does happen you can know that I am who I say I am. I tell you truly that whoever receives one I send also receives me, and whoever receives me receives the One who sent me."

121.

He tells them that one of them will betray him and identifies the traitor. Judas is sent on his way. Peter's denial is foretold.

WHILE THEY WERE STILL SITTING and eating, Jesus became more and more troubled in mind. "It is true," he said again to them, "that one of you now here will betray me; his hand is on the table and he is eating with me."

The disciples looked at one another, wondering who it was. They were grief-stricken, and began to ask him and themselves which one of them would do this thing (Matt. 26:21; Mark 14:18; Luke 22:21; John 13:21).

"Is it I, Lord? Is it I?" they asked.

Leaning on Jesus' breast was one of the disciples whom he

especially loved. Simon Peter motioned to him to ask Jesus whom he meant, and he, still leaning on Jesus, asked, "Lord, who is it?"

"It is the one," Jesus replied, "to whom I give a soaked piece of bread after I have dipped it, and who puts his hand with mine into the dish. He will betray me." Then when he had dipped the bread he gave it to Judas Iscariot, Simon's son. As soon as Judas took it, Satan entered into his soul.

"The Son of Man goes as it has been written about him," Jesus said, "but utter misery will come to the man by whom he is betrayed! It would be good for that man if he had never been born!"

"Master," said Judas, who had indeed already betrayed him, "Is it I?"

"You have said it," Jesus replied. "What you do, do quickly now." No one at the table understood what this meant. Some of them thought that, because Judas held the money purse, Jesus meant to buy what more was needed for the feast, or that he should give something to the poor. But Judas, having received the dipped bread, went out at once. It was then night (John 13:29).

When he had gone, Jesus declared, "Now the Son of Man is made glorious, and God is glorified in him. If, indeed God is made glorious in him, then God will also glorify himself in him, and will make him glorious.

"Little children, I am to be with you for only a short time more. You will look for me, but, as I told the Jews, where I go you cannot come, and now I say it to you, too.

"And now I give you a new command—that you love one another! Just as I have loved you, you must also love one another. By this everyone will know that you are my disciples—that you have love toward one another!"

"Lord," said Simon Peter, "where is it you are going?"

"Where I am going you cannot follow me now," Jesus replied, "but you will follow me there later (John 14:36). All of you," he continued, "will find fault with me this night. It is written:

I will strike the shepherd, and the sheep of his flock will be scattered.

But after I come back from death I will go ahead of you into Galilee."

And then he said to Peter, "Simon, Satan has wanted you so that he might sift your soul like wheat, but I have prayed for you so that your faith will not fail. And when you are converted, strengthen your brothers!" (Matt. 26:31; Mark 14:27; Luke 22:31.)

"Although everyone else may fail you," Peter told him, "I will not!" Then he added, "Lord, why can't I follow you? I am ready to go with you into prison, and even to give up my life for your sake!"

"Will you give up your life for me?" Jesus asked. "I tell you, Peter, that this very night, before the cock crows twice, you will have denied knowing me three times!"

"Even if I should die with you," Peter declared more vehemently, "I will not in any way deny knowing you!" The other disciples promised the same thing.

122.

New instructions are given to the disciples. The bread and the wine. The disciples should not be troubled. Philip asks where Jesus is going.

"WHEN I SENT YOU OUT," Jesus said, "without purse or bag or shoes, were you in need of anything?"

"Nothing, Lord," they said (Luke 22:35)

"Now, however," Jesus told them, "whoever has a purse should take it, and also a bag. Whoever does not have a sword should sell his coat and buy one. I tell you that what was written about me must still be fulfilled—'He was counted among the criminals'—because the things about me have now come to an end."

"Lord," they said, "here are two swords."

"They are enough," he told them. And then, "I have wanted so much to eat this Passover with you before I must suffer, because I will not eat it again until it is fulfilled in the Kingdom of God" (Luke 22:15)

As they were eating, Jesus took some bread, blessed it, gave thanks, and broke it and gave it to them. "Take this," he said. "This is my body given for you. Do this in memory of me." Then he took the cup of wine, gave thanks for it and passed it to them. "Share this among you," he said. "Drink all of it, among you. It is my blood in the new testament, which I shed for you, and for many, for the forgiveness of their sins. I tell you truly that I will not drink again of the fruit of the vine until the day when I will drink it new with you in my Father's Kingdom, when the kingdom of God will come (Matt. 26:26; Mark 14:22).

"Do not let your hearts be troubled, do not let them be afraid. You believe in God. Accept me also. In my Father's house are many places. If there were not, I would have told you so. I am going in order to prepare a place for you. If I do go and prepare a place for you, I will come again and welcome you to be with me, so that where I am you can be also. You already know where I am going, and you know the way" (John 14:1).

"Lord," Thomas said, "we do not know where you are going, and how can we know the way!"

"I am the way, the truth and the life," Jesus told him. "No one can come to the Father except through me. If you have really known me, you will also have known my Father, and from now on you do know Him and have seen Him."

"Lord," said Philip, "show us the Father, and it will be enough for us!"

"Have I been with you for so long a time, Philip," Jesus asked, "and yet you have not known me? Whoever has seen me has seen the Father. How can you ask, 'Show us the Father?' Don't you believe that I am a part of the Father, and the Father is a part of me? The words I speak to you are not out of myself. The Father who lives in me, he does these works. You must believe that I am a part of the Father and the Father is a part of me, or else believe me for the sake of these works themselves.

Truly, oh, truly, I tell you that whoever accepts me will be able to do the works that I do, and will do even greater things, because I am going to my Father. Whatever you ask in my name I will do, so that the Father may gain in glory through the Son. If you should ask me anything in my name, I will do it" (John 14:12).

123.

His disciples must obey his commands and remember his words. Peace is given to them. He is the true vine.

"If YOU LOVE ME, keep my commands! I will pray to the Father and he will give you another Comforter, so that he may be with you forever. It is the Spirit of Truth, which the world cannot receive because it does not see Him nor know Him, but you know Him because He lives with you, and will be in you. I will not leave you without comfort. I will come to you. In just a little time now the world will not see me any more, but you will see me, and because I live, you will also live. At that time you will know surely that I am part of my Father, and you are a part of me, and I am a part of you. Whoever has received my commands and obeys them, loves me, and whoever loves me will be loved by my Father; and I will love him, too, and will make myself known to him" (John 14:15).

"Lord, how can you show yourself to us, and not to the world," asked Judas (not Iscariot).

"If a man loves me," Jesus told him, "he will remember my words, and my Father will love him. We will come to him and live in him. But anyone who does not love me will not remember what I say; and the word you hear is not mine, but the Father's who sent me.

"I have told you these things," Jesus continued, "because I am still here with you. But the Comforter, the Holy Spirit which the Father will send in my name, will teach you everything, and will bring everything back to you, whatever I have said.

"I leave peace with you. I give my peace to you, but not as the world gives do I give to you. You have heard me say that I will go away, and yet will come back to you. If you have really loved me, you would be happy because I have said that I am going to the Father, for the Father is greater than I. Now I have told you all this before it has occurred, so that when it does take place you will believe me.

"After this I will not talk with you much, because the prince of this world is coming, and he has no part in me. Nevertheless, so that the world may know that I love the Father, what the Father has commanded me to do, that I will do.

"I am the true vine, and my Father is the grower. He takes away every branch in me that does not bear fruit, and he prunes every one that does bear fruit, so that it may bear more fruit. Just as the branch can not bear fruit by itself, but only if it remains living with the vine, so you can not bear fruit unless you remain living in me. I am the true vine, and you are the branches. Whoever lives in me and I in him, will bear heavy fruit. But without me you can do nothing. You are now clean because of the word I have spoken to you (John 15:1).

"Remain living in me, and I will remain living in you. If a man does not remain living in me, he is cut off as a branch and withers. Men gather such things and throw them into the fire, and they are burned. But if you live in me, and let my words live in you, you can ask for whatever you desire, and it will be done for you. In this my Father is glorified—that you may bear heavy fruit, so that you will truly be my disciples. Just as my Father has loved me, so I have loved you. Remain in my love."

124.

His command again is to love one another. His disciples are now called his friends.

"If you OBEY MY COMMANDS you will remain in my love, just as I have obeyed my Father's commands and remain in his love, I have told you all these things so that my joy may remain with you, and your joy may be made complete (John 15:10).

"Now this is my command: Love one another, just as I have loved you. No one has greater love than this—that a man gives up his life for his friends. You are my friends if you do whatever I command you. After this I will not call you servants, because the servant does not know what his master does, but I call you friends, because everything I have heard from my Father I have shown to you. You have not chosen me but I have chosen you, and have given you authority to go and bear fruit, and your fruit will endure, so that whatever you ask from the Father in my name, He may give it to you.

"So this is what I command you—that you love one another! If the world should hate you, you can know that it hated me before it hated you. If you belonged to the world, the world would love its own, but because you are not a part of the world, and I have chosen you out of the world, it hates you.

"Remember the word I have given you—that the servant is not greater than his master. If they have persecuted me, they will also persecute you. If they have kept my sayings, they will also keep yours. All these things, however, will be done to you because of me, and because they do not know Him who sent me.

"If I had not come and spoken to them, they would not be held guilty of sin, but now they have no way of correcting their sin. Whoever hates me, hates my Father also. If I had not done things among them which no other man ever did, they would not be held to account for sin. But now they have both seen and hated me and my Father.

"All this has occurred to fulfill the words in their law: 'They hated me without a cause!'

"When the Comforter has come whom I will send to you, which is the Spirit of Truth that comes from the Father, it will be a witness for me. You, too, will be witnesses because you have been with me from the beginning."

125.

Their hearts are filled with sorrow. Jesus has many things yet to tell them. The Spirit of Truth will come. Jesus will go but will return.

"I HAVE TOLD YOU THESE THINGS so that you will not find fault with me. You will be put out of the synagogues (John 16:1). Yes, the time will come when whoever kills you will think that he does God a service. They will do such things to you because they have not known either the Father or me. Yet I have told you about them so that when the time comes you will remember that I did tell you all about them. I did not speak of them at the beginning because I was with you then, but now I go on my way to Him who sent me; and yet no one of you asks me outright, 'Where are you going?'

"Your hearts are filled with sorrow because I have told you all this. Nevertheless, I am telling you the truth. It is best for you that I should go away, because if I do not leave you, the Comforter will not come to you. But if I do go I will send him to you. When he has come, he will judge the world for sin, for righteousness and for judgment—for sin because it does not accept me; for righteousness, because I go to my Father and you will not see me again; in judgment, because now the prince of evil of this world has been judged!

"I have yet many things to tell you, but you cannot bear to hear them now. However, when the Spirit of Truth does come he will guide you into the whole truth. He will not speak out of himself, but whatever he has heard; and he will show you things

that are still to occur. He will glorify me because he will receive whatever is mine, and he will then show it to you. Everything that the Father has is mine, and that is why I said he will share what is mine and will show it to you.

"In a little time you will not see me, and after that in a little time, you will see me again, because then I shall be going to my Father."

"What does all this mean that he is saying to us," some of his disciples asked one another, "'In a little time you will not see me, and after that in a little time you will see me;' and then, 'because I am going to my Father.' What is this, 'a little time?' We cannot tell what he means."

Jesus knew they wanted to question him.

"Are you asking yourselves," he said, "about what I just said, 'In a little time you will not see me, and after that in a little time you will see me again?' Truly, oh so truly I tell you, you will cry and mourn, but the world will be glad. You will be full of sorrow, but your sorrow will be turned to joy.

"When a woman is in labor pains, she is in agony because her time of delivery has come. But as soon as the child is born, she no longer remembers her anguish, because of her joy that a man child has been born into the world! So now you have the sorrow, but I will see you again, and then your heart will be happy, and no one will be able to take your joy from you!

"In that day you will ask me nothing. I tell you truly, however, that whatever you ask from the Father in my name, he will give it to you. Until now you have not asked for anything in my name. Now you may ask, and you will receive, so that your joy will be complete."

126.

He goes to the Father. He has overcome the world. He prays to the Father that he has completed his mission.

"I HAVE TALKED about these things in proverbs, but the time is coming when I will not speak to you in proverbs, but will show you plainly about the Father. In that day you will ask for things in my name, but I am not saying that I will pray to the Father for you, because the Father himself loves you dearly because you have loved me and have believed that I came from God. I did come from the Father, and into the world, and now I am leaving the world and going again to the Father" (John 16:25).

"Now you are speaking plainly," his disciples said, "and not in proverb. Now we are sure you know everything, and do not need anyone to ask you if you do. By this we do mean that we do believe that you came from God!"

"Do you now really believe?" Jesus asked. "The hour is coming—yes, it has already come—when you will be scattered, every one on his own affairs, and will leave me quite alone. And yet I am not alone because the Father is with me.

"I have told you these things so that through me you might have peace. In the world you will have trouble, but take heart! I have overcome the world!"

Jesus then looked up. "Father," he prayed, "The hour has come. Glorify your son, so that Your son may also glorify You. You have given him power over all those living, so that he can give eternal life to as many of them as You have given him. This is eternal life—that they may know You, the only true God, and Jesus Christ whom You have sent! (John 17:1.)

"I have glorified You on earth. I have finished the work you gave me to do. And now, Father, glorify me with Your own self, with the glory I had with You before the world began.

"I have brought Your name to men You gave me from the world. They were Yours, and You gave them to me, and they

have accepted Your word. Now they have learned that everything You have given me has come from You, because I have given them the words You gave me, and they have received those words and have known surely that I have come from You. They believe that You sent me!

"I pray for them. I do not pray for the world, but for those you have given me, for they are Yours. All mine are Yours, and Yours are mine, and I am glorified in them!

"Now I am to be in the world no more, but these are to be in the world and I come back to You. Holy Father, through the power of Your name, keep those You have given me, so that they will be one, as we are one. While I was with them in the world I kept them in Your name. Those that You gave me I have kept, and not one of them is lost, except the son of evil, but that was to make the scripture come true. Now I come to You, and I am saying all these things in the world, so that these others may have my joy fulfilled in themselves. I have given them Your word, and the world has hated them because they do not belong to it, just as I am not a part of the world. Make them holy with Your truth. Your word is truth!

"Just as You sent me into the world, so I have sent them also into the world. For their sakes I make myself holy through the truth.

"And I do not pray for these only, but also for those others who will accept me because of what these shall say, so that all of them may be one, Just as You, Father, are in me and I am in You, they also may be one in us and the world may believe You sent me. And I have given them the glory You gave me, so that they may be one, just as we are one—I in them and You in me and they made one with us—so that the world may know You sent me, and have loved them as You have loved me (John 17:21).

"Father, I ask that they too, whom You have given me, shall be with me where I am, and that they may see my glory which You have given me because You have loved me from before the beginning of the world.

"O righteous Father, the world has not known You, but I have known You, and these have known that You have sent me.

I have declared Your name to them, and will continue to declare it, so that the love with which you have loved me, may be in them, and that I may be in them also."

Then he said to his disciples, "Rise! Let us go from here" (John 14:31).

127.

At the Mount of Olives he leaves his disciples to watch and goes ahead to pray, but they fall asleep.

WHEN JESUS HAD FINISHED SPEAKING, and they had sung a hymn they went out and across the Kedron brook to the Mount of Olives. They came then to a garden called Gethsemane, into which Jesus went with his disciples (Matt. 26:30; Mark 14:26; Luke 22:39).

"Sit here," he told them. "Pray that you do not yield to temptation. I am going on farther to pray." Taking Peter and James and John (Zebedee's sons) with him, he began to feel deeply depressed and full of sorrow.

"My soul is heavy with sorrow like death itself," he said. "Wait here, and watch with me." A stone's throw farther on he knelt and fell face down.

"O my Father," he prayed, "all things are possible with You. If You are willing—if it is possible, take away this cup, this hour from me! Nevertheless, not my will, but Yours must be done!" As he prayed, an angel appeared out of Heaven to strengthen him.

In an agony of spirit he prayed more earnestly, and his sweat was like great drops of blood falling to the ground.

When he rose and went back to his disciples, he found them sleeping from grief.

"Simon! Peter!" he exclaimed, "you, asleep? Could you not watch with me for one hour? Watch and pray that you do not fall into temptation! The spirit indeed is willing, and ready, but the flesh is weak!"

Again he went farther on, and prayed with the same words.

"O my Father, if this cup may not be kept from me, but I must drink it, Your will be done!"

He went back to his disciples once more, and again found them asleep (for their eyes were heavy with sleep), and when he waked them, they did not know what to say. A third time he left them to pray in the same way.

When then he came once more to them, he found them again asleep.

"Sleep on, now," he told them. "Take your rest. It is enough! The hour has come. The Son of Man has been betrayed into the hands of sinners."

"Stand up, now," he told them, "and let us go. The one who is to betray me is here!" (Matt. 26:46; Mark 14:42.)

128.

Judas leads the Jews to Jesus. They arrest him.

JUDAS, THE BETRAYER, knew where the place was, because Jesus often went there with his disciples. And it was Judas, one of his twelve disciples, who, having met a crowd of officers and men from the chief priests, the elders, lawyers and Pharisees, had led them there, with lanterns, torches, swords and sticks (Matt. 26:47; Mark 14:43; John 18:2).

The betrayer told them a sign. "Whomever I kiss is the one. Seize him and take him away securely!"

Judas then came up to Jesus.

"Friend," said Jesus, "why have you come?"

"Master!" Judas said. "Master!" and kissed him.

"Judas," Jesus reproached him, "do you betray the Son of Man with a kiss?" (Matt. 26:49; Mark 14:45; Luke 22:48.)

Jesus, who knew all that was to happen to him, went forward to meet the crowd (John 18:4).

"Whom do you want?" he asked.

"Jesus of Nazareth," they said.

"I am he," Jesus told them.

At his words the crowd drew back, and some of them even fell to the ground before him. Judas, who had betrayed him, stood with them.

Again he asked, "For whom are you looking?"

"Jesus of Nazareth," they said again.

"I have told you that I am he," Jesus said. "If you want me, let these (the disciples) go away." He said this in order to fulfill the words he had spoken in prayer, "Of those You gave me I have lost none."

His followers asked, "Lord, shall we use our swords?" One of them, Simon Peter, who had a sword, even drew it and cut off the right ear of Malchun, a servant of the High Priest.

"Put your sword back into its sheath," Jesus told Peter. "Those who use the sword will perish by the sword. Let him be!" and he touched the ear and healed it (John 18:11).

"Shall I not drink the cup which the Father has given to me?" he asked Peter. "Do you not know that I could even now pray to my Father and He would quickly send me more than twelve legions of angels? How else could the scriptures be fulfilled than to have this occur?"

To the crowd and its leaders he said, "Have you come to attack me like a thief, with swords and sticks? I sat with you day after day, teaching in the temple, and you did not seize me. But the scripture must be fulfilled. This is your hour, and the hour of the power of darkness" (Matt. 26:55).

The officers and men then seized Jesus, bound him and led him away. All this also occurred to fulfill what the prophets wrote (John 18:12).

Now all the disciples who were with him left him and ran away. Even a certain young man who wore only a linen cloth around him, when he was seized by the mob, left his garment in their hands and ran from them naked (Mark 14:51).

Jesus is taken to Annas, and then to Caiaphas. Peter twice denies knowing Jesus before the cocks crows.

THEY LED JESUS FIRST to Annas, father-in-law of Caiaphas, the high priest for that year, where the chief priests, lawyers and elders had gathered. It was Caiaphas who advised the Jews that it was best for the people that one man should die (Matt. 26:57; Mark 14:53; John 18:13).

Peter followed them to the entrance, but at a distance, together with another disciple who was known to the High Priest (Luke 22:54). Peter stayed near the door, but the other disciple went inside the palace with Jesus, then came out and spoke to the woman doorkeeper (one of the young women serving the high priest), and brought Peter inside.

It was cool, and the servants and officers had made a charcoal fire in the hall and, as Peter sat there with the servants, warming himself and waiting for the end, the doorkeeper came up to him and looked at him carefully (John 18:18).

"This man also was with him!" she declared. Then, to Peter, "You were also with Jesus of Nazareth. Aren't you one of his disciples?" (Matt. 26:59; Mark 14:67; Luke 22:56; John 18:17.) "I am not!" Peter declared. "Woman, I don't know what you are talking about!"

A cock crowed. Peter went out to the gate. About an hour later another woman, seeing Peter, said, "Certainly this man was with Jesus. He is one of them because he is a Galilean!"

Again Peter denied it, with an oath. "I was not! I do not know the man!" he declared.

Others came up to him and said, "Surely you are one of them. You are a Galilean. Your speech shows it!"

A servant of the high priest, a relative of the man whose ear Peter had cut off, said, "Didn't I see you walking in the garden with him?"

Peter then began to curse and swear. "I don't know this

person you are talking about!" he declared, and as he was speaking, the cock crowed again.

Jesus turned then and looked at Peter who remembered at once what Jesus had said: "Before the cock crows twice, you will have denied me three times!" When Peter realized what he had done, he went outside and wept bitterly!

130.

The Jews question Jesus, and people abuse him.

THE CHIEF PRIESTS, the elders and the council tried to find witnesses who would lie against Jesus, so that they could have cause to execute him, but found none. Many persons made false statements, but their testimony did not agree. Annas then sent him bound to Caiaphas, who questioned Jesus about his doctrines and his disciples (Matt. 26:59; Mark 14:55; John 18:24).

"I spoke openly to the world," Jesus replied. "I always taught openly in the synagogue and the temple where the Jews congregate, and I have said nothing in secret. Why do you question me? Ask those who heard me what I have told them. They know what I said" (John 18:20).

One of the officers standing near slapped Jesus. "Do you answer the high priest that way?" he demanded.

"If I have ever said anything evil," Jesus told him, "you should say what it was. But if it was good, why then do you strike me?"

Finally two lying witnesses came up. "We heard him say," they testified, "'I will destroy this temple of God which was made with hands, and within three days build another without hands.'" But the testimony of these two did not agree (Matt. 26:60; Mark 14:58).

Jesus said nothing. The high priest then stood up.

"Do you make no answer to what these witnesses have testified against you?" he asked. Again Jesus did not reply.

"I call on you by the living God," the high priest declared,

"to tell us whether you are the Christ, the son of the blessed God!" Then they all demanded, "Are you the Son of God?"

"If I should tell you," Jesus said, "you would not believe me, and if I ask, you will not answer me nor let me go. But the words are yours. I am! And I tell you that later you will see the Son of Man sitting at the right hand of God, and coming in the clouds of heaven!"

The high priest then tore at his clothing.

"What do we need more witnesses for!" he cried out. "Now we have heard this blasphemy from his own mouth!" Then he asked the others, "What is your judgment?"

"He deserves death!" they all said, condemning him (Matt. 26:66; Mark 14:64).

Then some began to spit in his face and strike him. Others blindfolded him and slapped him. "Prophesy to us," they cried, "who was it struck you!" Servants, too, slapped him, and many other blasphemous things were said to him (Luke 22:64).

131.

Jesus is tried before Pilate who sends him to Herod, but Herod returns him to Pilate.

EARLY THE NEXT MORNING the chief priests, lawyers, teachers and elders, and the whole council together consulted about the execution of Jesus. Afterward, they bound him and led him away from Caiaphas to Pontius Pilate, the governor, and left him in the judgment hall. They themselves would not go in to avoid defilement, because they were about to eat the Passover feast (Matt. 27:1; Mark 15:1; Luke 23:1; John 18:28).

Pilate came out to meet them.

"What charge do you make against this man?" he asked, and they began their accusations.

"If he were not a criminal, we would not have brought him before you. We found him corrupting the nation, and forbidding the people to pay taxes to Caesar, saying that he himself is Christ, a king!"

"Take him away and judge him by your own laws," Pilate told the Jews (John 18:31).

"It is not legal," the Jews replied, "for us to execute anyone." (This fulfilled the saying of Jesus in telling the nature of his death.)

Pilate then returned to the judgment hall and called Jesus in to him. To the accusations of the chief priests and elders Jesus had replied nothing.

"Don't you hear the many charges they have witnessed against you?" Pilate asked. Jesus answered never a word, and Pilate wondered greatly at him.

"Are you the King of the Jews?" he asked (Matt. 27:11; Mark 15:2; Luke 23:3; John 18:35).

"The words are yours," Jesus replied. "But do you ask this yourself, or did the others tell you about me?"

"Am I a Jew?" Pilate demanded. "Your own nation and the chief priests have brought you to me. What have you done?"

"My kingdom is not part of this world," Jesus replied. "If it were, my servants would fight to keep me from being taken prisoner by the Jews, but my kingdom is not here."

"Are you really a king?" Pilate asked (John 18:37).

"You say I am a king," Jesus replied. "For this purpose I was born, and for this cause I came into the world, that I should be a witness for the truth. Everyone who understands what truth is listens to my voice."

"What is truth?" Pilate asked. He then went out to the Jews again.

"I find no fault in this man," he told them.

The accusers of Jesus became more fierce. "He stirs up the people!" they declared, "teaching them sedition throughout all the nation of the Jews, from Galilee to this city!"

As soon as Pilate heard about Galilee, he asked whether Jesus was a Galilean, and when he learned that Jesus belonged under Herod's jurisdiction, he sent him to Herod, who also happened to be in Jerusalem at that time (Luke 23:6).

When Herod saw Jesus, he was glad because for a long time he had wanted to see him, having heard so many things about him, and hoping to see some miracle done. He questioned Jesus

in detail, but again Jesus was silent. The chief priests and lawyers however, stood by and violently accused him of wrong doing (Luke 23:8).

Herod himself, together with his soldiers, then ridiculed Jesus, and put a gorgeous robe on him, but in the end sent him back again to Pilate. On that same day, Pilate and Herod, who had been working against each other, became friends (Luke 23:12).

132.

Pilate's wife warns him. Pilate offers to release Jesus to the Jews because of a custom, but they demand the release of Barabbas, a criminal, instead. Pilate still finds no fault in Jesus, but the Jews demand his death.

WHEN PILATE HAD AGAIN seated himself in the judgment seat, his wife sent a message to him, warning him not to have anything to do with "that just man," as she had been tormented greatly that day in a dream because of him. But Pilate called together the chief priests, rulers and the Jewish people (Matt. 27:19; Luke 23:13).

"You have brought this man to me," he told them, "as one who perverts the people. I have examined him in your presence, and have found no guilt in him concerning the things of which you accuse him—and neither has Herod, to whom I sent him. Nothing worthy of death has been done by him. I will therefore have him only whipped.

"You have a custom that at your Passover I, as your governor, should release to the people, some prisoner, whomever they should want." At that time he had a notorious prisoner, Barabbas, in chains with others who had engaged in an insurrection in which he had committed a murder (Matt. 27:13; Mark 15:6; John 18:39).

When the crowd called out to Pilate to observe the custom now, he asked them, "Which man do you want to have released

to you, Barabbas, or Jesus who is called Christ, the king of the Jews?" He knew that the chief priests had seized Jesus only because of spite. They and the elders then persuaded the crowd to demand the release of Barabbas, and the death of Jesus. So they shouted, "Take him away! Don't release this man! Release Barabbas!"

Although Pilate was quite willing to release Jesus, he then had Jesus whipped (Luke 23:20; John 19:1).

Back in the great hall, the pretorium, his soldiers wove a crown of thorn twigs and placed it on Jesus' head. They stripped him, and put a royal purple robe on him. They put a switch in his right hand, bowed the right knee to him, and mocked him, crying, "Hail, king of the Jews!" They hit him, spit on him, and took the switch and struck him with it (Matt. 27:27; Mark 15:16; John 19:1).

Pilate then went out to the people again, taking Jesus with him. "Here he is," he told them. "I bring him out to you again, so that you may know I find no fault in this just man" (Matt. 27:24).

Jesus came before them again, wearing the crown of thorns, and the purple robe.

"Here is the man," said Pilate. "What shall I do with Jesus, called Christ?" (Matt. 27:22; Mark 15:12.)

"Crucify him! Crucify him!" they shouted again.

"Why?" Pilate asked for a third time. "What wrong has he done? I have found nothing that he has done that deserves death. I will therefore whip him and let him go!" But the people shouted all the more, "Crucify him!" (Matt. 23:27; Mark 15:14; Luke 23:22).

"You take him, then," Pilate said, "and crucify him. I find no fault in him!"

"We have a law," the Jews declared, "whereby he should die because he has made himself a son of God" (John 19:7).

133.

Pilate again talks with Jesus, and desires to free him, but yields him to the Jews to be crucified and frees Barabbas.

WHEN PILATE HEARD THIS he became more afraid, and went back into the judgment hall with Jesus.

"Where do you come from?" he asked. But Jesus did not answer.

"You won't speak to me?" Pilate said. "Don't you know that I have the power to crucify you, and the power to set you free?"

"You could have no power over me," Jesus told him, "except as it is given to you from above. Therefore the one who delivered me to you has the greater sin!"

From that moment Pilate wanted very much to release Jesus, but the Jews still protested (John 19:12).

"If you let this man go you are not Caesar's friend," they argued. "Whoever makes himself a king speaks against Caesar!"

When Pilate heard this, he brought Jesus out again, and sat in the judgment seat. (It was a place called the pavement, or *gabbatha*, in the Hebrew language). It was the time of preparation for the Passover feast, about noon.

"Here is your king," Pilate told the Jews.

"Take him away!" they shouted. "Take him away! Crucify him!"

"Shall I crucify your king?" he asked.

"We have no king but Caesar!" they answered; and their voices and those of the chief priests prevailed.

When Pilate saw that he could not change them, but rather only stir up more tumult, he poured out water into a basin, and washed his hands before the crowd (Matt. 27:24).

"I am innocent of the blood of this just person," he said. "You must do this yourselves!"

"His blood shall be on us!" they shouted, "and on our children!"

So Pilate released Barabbas, but he had Jesus whipped and delivered to the crowd to be crucified. They took him and led him away.

134.

Judas repents the betrayal and hangs himself. The money of betrayal is used for a potter's field by the Jews.

JUDAS, SEEING JESUS CONDEMNED, regretted his betrayal, and took the thirty silver coins back to the chief priests and elders (Matt. 27:3).

"I have sinned," he told them bitterly, "in betraying this innocent man!"

"What is that to us?" they replied. "That is your affair." Judas then threw down the money in the temple before them, and went outside and hanged himself.

The chief priests picked up the coins. "It is not legal to put this money back into the treasury," they told one another. "It is blood money!" After discussion, they used it to buy a "potter's field," in which to bury strangers. For this reason the place has been called "the field of blood."

All this fulfilled what Jeremiah the prophet had written:

And they took the thirty pieces of silver, the price of him who was sold and was so valued by the children of Israel, and gave them for a potter's field, as the Lord directed

135.

Simon, a Cyrenian, is made to carry Jesus' cross. Two criminals were led with him. Jesus comforts the crowd.

AFTER THE SOLDIERS had finished mocking and torturing Jesus, They took off his scarlet robe, put his own clothing back on him, and led him away to be crucified. At the start he carried his cross, but then they found a Cyrenian named Simon, father of Alexander and Rufus, and they made him carry the cross, following Jesus. Two criminals were also led with him to be executed. They went to a place called Golgotha, meaning place of a skull (Matt. 27:31; Mark 15:20; Luke 23:26; John 19:17).

A great crowd of people followed, including women who were crying for him. But Jesus turned to them.

"Daughters of Jerusalem," he said, "do not cry for me. Cry for yourselves and for your children. Days are coming in which it will be said, 'Happy are those who are childless, who have never borne children, the breasts that have never nursed. At that time people will begin to tell the mountains, "Fall on us!" and the hills, "Cover us up!"' If such things as this happen when the tree is green, what will be done when it is dry?" (Luke 23:28.)

At a place called Calvary, the soldiers offered Jesus wine mixed with myrrh, or vinegar and gall, but he would not drink (Matt. 27:34; Luke 23:33).

136.

Jesus is crucified between the two criminals. He prays for those who kill him. Soldiers draw lots for his clothing. Herod's inscription is placed on the cross. One of the criminals is promised a place with Jesus in paradise.

SO THEY CRUCIFIED HIM in the place called Golgotha, (Matt. 27:38; Mark 15:27; Luke 19:18) and the two criminals with him, one on the right and one on the left, with Jesus between them, thus fulfilling the scripture that said:

He was counted among the criminals!

Jesus prayed, "Father, forgive them. They do not know what they are doing!" It was nine o'clock in the morning (Mark 15:25; Luke 23:34).

After he had been crucified, four of the soldiers divided his clothing into four parts, one for each, but because his robe was woven in a single piece of cloth they said, "We should not tear this up, but should draw lots for the whole piece" (Matt. 27:35; John 19:23). They did this, which fulfilled what the prophet had written:

They divided my clothing among them, and cast lots for what I wore.

Sitting down, then, they watched him.

While the people looked on, Pilate had an inscription of the charge against Jesus written in Hebrew, Greek and Latin and placed over his head on the cross. It read, THIS IS JESUS OF NAZARETH, THE KING OF THE JEWS. It was read by many Jews, the place being near the city. The chief priests complained to Pilate about it (Matt. 27:37; Mark 15:26; Luke 23:38; John 19:19).

"Do not write, 'This is The King of the Jews'" they urged, "but 'He said I am the King of the Jews.'"

"What I have written, I have written," Pilate replied. Those who passed by the crucifixion reviled Jesus, shaking their heads (Matt. 27:39; Mark 15:29).

"You said you would destroy the temple and rebuild it in three days," they jeered. "If you are the son of God, save yourself and come down from the cross!"

The chief priests, also, mocked him among themselves, and with the lawyers and elders. "He saved others," they said, "but he cannot save himself. If he is Christ, the king of Israel, let him come down from the cross, so that we may see it and believe him. He trusted in God. Let God deliver him now, if He will have him, because he said, 'I am the son of God!'" Even the soldiers ridiculed him, and then offered him vinegar. "If you are the king of the Jews," they repeated, "save yourself!" Even the thieves crucified with him threw the same rebuke in his teeth.

"If you are the Christ, save yourself and us," one of the thieves said. But the other thief protested (Luke 23:39).

"Don't you even fear God?" he exclaimed. "You are suffering the same punishment. We are receiving it justly because of our crimes. But this man has done nothing wrong." Then, turning to Jesus, he said, "Lord, remember me when you come into your kingdom!"

"I promise you," Jesus replied. "Today you will be with me in paradise!" (Luke 23:43.)

137.

Mary, Jesus' mother, is given into John's care. Jesus gives up his life and strange things occur. The soldiers believe he was the son of God. Many persons mourn.

CLOSE TO THE CROSS were Jesus' mother, his mother's sister, Mary (wife of Cleophas) and Mary Magdalene. Jesus noticed his mother and the disciple he loved (John) standing there.

"Woman," he said to her, "take him as your son"; and to

that disciple, "Take her as your mother." From that day John took her into his own home (John 19:25).

From noon until three o'clock darkness covered all the earth, and the sun was without light. And at about three o'clock Jesus cried out, "Eloi! Eloi! Lama Sabachthani!" which meant, "My God! My God! Why have you forsaken me!" (Matt. 27:45; Mark 15:33; Luke 23:44).

Some of those nearby, when they heard him, said, "This man is calling for Elijah."

Jesus, knowing then that everything had been done to fulfill the scriptures, cried, "I am thirsty." Nearby was a bowl of sour wine. One of those standing there ran to fill a sponge with the vinegar, put hyssop on it, and held it to Jesus' mouth on a reed. Others said, "Let him alone! Let us see whether Elijah will come to save him and take him down!" (Matt. 27:49; Mark 15:36.)

When he had received the vinegar, Jesus cried out, "Father! It is finished! Into Your hands I deliver my spirit!" His head bowed, and he gave up his life. At that instant the veil of the temple was torn from top to bottom! The earth trembled, and rocks were split! Graves were opened, and many of the saints that had fallen asleep, rose and came from their graves, and after his resurrection went to the Holy City where they were seen by many persons (Matt. 27:51,52; Mark 15:38; Luke 23:46; John 19:30).

When the centurion in charge and the soldiers with him who were watching Jesus heard him cry out and saw him die, felt the earth shake, and saw what then occurred, they were terrified. But the centurion glorified God. "Truly this was a holy man," he declared, "the Son of God!" (Matt. 27:54; Luke 23:47.)

People who saw it all struck their breasts in sorrow and went away. Those who had themselves known Jesus stood farther off. These included the women who had followed him from Galilee to serve him, and among them were Mary Magdalene, Mary the mother of James the younger and Joseph, also the mother of Zebedee's children, together with many other women who came with him from Jerusalem.

138.

The soldiers break the legs of the thieves. The bones of Jesus are not broken. His side is pierced.

THAT EVENING, because it was the time of preparation, or the day before the sabbath, and the bodies should not remain on the cross on that sabbath as it was an important day, the Jews asked Pilate to have the legs of those crucified broken (to hasten death), and the bodies taken away. The soldiers came and did break the legs of the two criminals who had been crucified with Jesus, but when they came to Jesus they saw that he was already dead and they did not break his legs (Mark 15:42; John 19:31).

One of the soldiers, however, pierced his side with a spear, and blood and water came out. A witness who saw this has given us a record about it, and the record is a true one. He knows he has told the truth, so that you can believe him.

These things happened to fulfill the scripture:

Not a bone of his head shall be broken;

and in another place:

They shall look on him whom they pierced.

139.

Joseph of Arimathea receives the body of Jesus and buries it in a new grave.

A MAN NAMED JOSEPH, from Arimathea, a city of the Jews, who was a rich and honorable councilor, had not agreed with the council and its action. He was a good and just man, and a disciple of Jesus, and waited for the Kingdom of God, but

he secretly feared the Jews (Matt. 27:57; Mark 15:43; Luke 23:50; John 19:38).

In the evening of that day Joseph went boldly to Pilate and begged for the body of Jesus. Pilate wondered whether Jesus could already be dead, and called the centurion in charge of the crucifixion to ask whether Jesus had been dead for any great length of time. When he learned what had happened, he gave the body to Joseph, who took it down from the cross.

With him was Nicodemus, the man who had come to Jesus at night,* who had brought about a hundred pounds of myrrh and aloes. Together they wrapped the body in fine clean linen which Joseph had brought, with the spices, in the way the Jews buried their dead, and laid it in a garden nearby in Joseph's own new tomb which had been cut out of the rock and in which no one had yet been laid. Joseph then rolled a stone against the entrance, and they left (John 19:39).

The day before the sabbath was just beginning. The women, Mary Magdalene and Mary, mother of Joseph, who had come from Galilee with Jesus, had followed Joseph and Nicodemus and, sitting nearby, saw where Jesus was laid. They went away and also prepared spices and ointments for the body and returned with them, then rested on the sabbath, according to the commandment (Matt. 27:61; Mark 15:47; Luke 23:55).

140.

The Jews have the tomb guarded.

ON THAT SABBATH DAY the chief priests and the Pharisees went together to Pilate (Matt. 27:62).

"Sir," they said, "we remember that this deceiver while he was living, said, 'After three days I will rise again.' Therefore we ask you to order that the tomb should be guarded until the third day has passed, so that his disciples do not come at night and steal away the body, then tell the people that he has risen

* See page 30.

from the dead. That would make the last mistake worse than the first."

"You have a watch guard," Pilate told them. "Go and make it as certain as you can." They went to the sepulchre, made it fast by putting a seal on the stone, and then set men to watch it.

141.

In the early morning of the first day of the week Mary Magdalene and others visit the tomb. Angels tell them of the resurrection. Jesus appears to Mary and other women are told to inform Peter and the other disciples.

AT THE END OF THE SABBATH, on the first day of the week, while it was early and still dark, Mary Magdalene, Mary (James' mother) and Salome brought sweet spices to the tomb for anointing the body of Jesus, reaching it at sunrise. They wondered who would roll away the stone for them (Matt. 28:1; Mark 16:1; Luke 24:1; John 20:1).

Mary Magdalene, who had gone ahead of the others, saw that the stone already had been rolled away, and ran back at once to Peter and John, the disciple Jesus loved.

"They have taken away my Lord from the tomb," she cried, "and we do not know where they have laid him!"

Peter and the other disciple ran at once to the tomb, followed by Mary, that other disciple reaching it first. Stooping down, he saw the linen cloths lying inside, but did not himself go in. Peter, however, when he came up, entered the tomb and also saw the linen cloths, the napkin that had been wrapped around Jesus' face not with the rest, but folded and in a place by itself. The other disciple then also went inside, saw the empty tomb, and believed that Jesus was gone. As yet they did not recall the scripture that said Jesus must come back to life from death.

They returned to their home, Peter wondering what had happened to Jesus, but Mary remained outside the tomb weep-

ing. Stooping, she looked inside and saw two angels in white sitting, one at the head, and the other at the foot of the place where the body of Jesus had laid.

"Woman, why are you weeping?" they asked.

"Because," she replied, "they have taken away my Lord, and I do not know where they have laid him!" (John 20:13.)

She turned away again, and saw Jesus standing there, but she did not know it was he.

"Woman," he asked, "why do you weep? Whom are you looking for?"

"Sir, if you have carried him from here," Mary said, "tell me where you have laid him, and I will take him away" (John 20:15).

Jesus then said, "Mary!" She turned to look at him, and then said, "Master!"

"Do not touch me," Jesus told her. "I have not yet ascended to my Father. But go to my brothers and tell them that I will go up to my Father and your Father, my God and your God!"

So it was when Jesus came back to life on the first day of the week, he appeared first to Mary Magdalene, out of whom he had expelled seven devils.

The other women, when they came up to the tomb, saw that the stone had been rolled away, although it was very large. There had been an earthquake, and the angel of the Lord had come down from Heaven and rolled back the stone, and was then sitting on it when the women approached. His face was like lightning, and his clothing white as snow. Fear of him had made the guards at the tomb tremble, and they had fallen in a dead faint (Matt. 28:2; Mark 16:4).

"Do not be afraid," the angel told the women. "I know you are looking for Jesus of Nazareth who was crucified. He is not here because he has come back to life, as he said he would. Come and see the place where the Lord lay. Then go quickly and tell his disciples, especially Peter, that he has come back from the dead, and will go ahead of you into Galilee. You will see him there, as he promised you. Remember, I have told you!"

The women went into the tomb and did not find the body

of Jesus. They were puzzled as they noticed two young men by them, in shining clothing. They were frightened and bowed their faces to earth (Luke 24:4).

"Why do you look for the living among the dead," the angels asked. "He is not here, but has come back to life. Do you remember what he said to you while he was still in Galilee, 'The Son of Man will be delivered into the hands of wicked men and be crucified, and on the third day he will come to life again?'"

The women did remember these words. They ran out quickly and away from the tomb, trembling with fear and excitement, and afraid to say anything to anyone. But as they hurried on to tell the disciples, still fearful, but with great joy, Jesus met them (Mark 16:8).

"All good to you," he said. They came up to him and held his feet and worshipped him.

"Go and tell my brothers," he said, "to go on into Galilee, and they will see me there."

Mary had hurried back to the disciples and told them that she had seen the Lord, and he had said these things to her. The other women, Joanna, Mary (mother of James) and those with them also by now had come to the disciples, and while the disciples were mourning and weeping, had told them all that had occurred. And yet after they had heard from them all that he was alive and had been seen by Mary Magdalene and the others, the words still seemed idle stories and not to be believed (John 20:18).

Meanwhile, some of the guard had come to the city and told the chief priests all that had happened. These assembled quickly with the elders, and after taking counsel, gave a large amount of hush money to the soldiers.

"You are to say," they directed, "that his disciples came while you slept, and stole the body away. If this should come to the governor's ears, we will talk with him, and protect you!"

The soldiers took the money and did as they were told, and this legend is commonly reported among the Jews to this day.

ON THE SAME DAY two of his followers were going to Emmaus, a village about seven miles from Jerusalem, and were discussing what had been happening. While they were talking and reasoning, Jesus himself came up to them and went along with them, but his appearance was different and their vision was clouded so that they did not recognize him (Mark 28:12; Luke 24:13).

"What have you been talking about as you were walking, to make you so sad?" he asked them.

"Are you a stranger in Jerusalem?" one of them named Cleopas replied, "and have not learned of the things that have been happening there recently?"

"What things?" Jesus asked.

"About Jesus of Nazareth," they said. "How he was a prophet, great in deed and word before God and all the people, and how the chief priests and the rulers had condemned him to death and crucified him. We had hoped he would be the one to redeem Israel. After all, this is the third day since it occurred.

"Some of the women of our group have astonished us. They went early to his tomb, and when they did not find his body there they came back and said they had seen a vision of angels who told them he was alive again. Some of those with us went back to the tomb and found it just as the women had said, but they did not see him."

"Foolish men!" Jesus said. "Slow to believe in your hearts all that the prophets have said. Ought not Christ to have suffered all these things, and so attained his glory?" Then, beginning with Moses and all the prophets, he explained to them everything in the scriptures that was about himself (Luke 24:27).

As they came near the village, he started to go on, but they urged him to remain.

"Stay with us," they begged. "It is near evening, and the day is almost done." So he went in with them.

It happened then, that as he sat at dinner with them, he took some bread, blessed it, broke it and gave it to them. Suddenly then their eyes were opened to him, and they recognized him, but then he vanished immediately from their sight.

"Did not our hearts burn in us while he was talking with us on the way and explaining the scriptures to us?" they asked each other.

143.

The two followers report to the disciples. Jesus appears and eats with them to prove that it is indeed himself.

AT ONCE THE TWO GOT UP and went back to Jerusalem where they found the eleven disciples eating, and others were with them. The doors had been shut where they met, because they were afraid of the Jews (Mark 16:14; Luke 24:36).

"The Lord has indeed risen from the grave," they said, "and has appeared to Simon." The two then told what had happened to them on the road to Emmaus, and how Jesus had become known to them when he broke the bread.

While they were speaking, Jesus himself stood among them.

"May peace be with you," he said. But they became terrified, frightened because they thought they were seeing a ghost.

"Why are you troubled?" he asked. "Why do strange thoughts rise in your hearts? Look at my hands and feet, and see that it is really I, myself! Put your hands on me and see. A spirit does not have flesh and bones as you see I have!" (Luke 24:39.) He then showed them his hands and feet, and his side, and when, because of joy and wonder they still could not quite believe him, he said (John 19:20):

"Have you any food here?" They gave him a piece of broiled fish and part of a honeycomb. He took them and ate in front of the disciples. Then he rebuked them for their disbelief and stubbornness, because they had not believed those who had

seen him after he had come back to life again (Mark 16:14).

"This is what I told you about while I was still with you before, so that everything would be fulfilled that was written about me in the books of Moses and the prophets, and in the Psalms."

He then opened their minds so that they could understand the scriptures, know what had been written, and why Christ had to suffer and die, and come back from the dead on the third day; and why the gospel for the repentance of sins, and their forgiveness should be preached in his name among all nations, beginning at Jerusalem.

"You are witnesses of these things," he told them, "and now I give you my Father's promise, but you must wait in Jerusalem until power is given to you from above.

"Let peace come into you. Just as my Father sent me, so I send you," he breathed on them. "Receive the Holy Spirit," he said. "The sins you forgive to anyone shall be forgiven, and the sins you allow to remain shall be kept unforgiven" (Luke 24:49; John 20:21).

144.

Thomas doubts, and is convinced.

THOMAS (CALLED DIDYMUS), one of the original twelve disciples, was not with them when Jesus appeared to them. When he came, the others told him they had seen the Lord.

"Unless," Thomas said, "I can see in his hands the marks of the nails, and put my finger in them, and my hand into his side, I will not believe."

Eight days later, when the disciples were again together indoors, and Thomas was with them, Jesus suddenly appeared and stood among them, although the doors were shut tight (John 20:26).

"Let peace be with you," he said; and to Thomas, "Reach

out your finger and touch the marks in my hands, and put your hand into my side. Do not be without faith, but believe!"

"My Lord, and my God!" Thomas cried out.

"Thomas," Jesus told him. "Because you have seen me you have believed. Fortunate are those who have not seen this, and yet have believed!" (John 20:29.)*

145.

The disciples are given power.

THE ELEVEN DISCIPLES then went into Galilee to a hill where Jesus was to meet them. When they saw him, they worshipped him although some of them still doubted the truth. He came to meet them.

"Complete power has been given to me," he told them, "in Heaven and on earth. You are now to go into all the world and preach the gospel to everyone. Teach all nations, and baptize them in the name of the Father, and of the Son, and of the Holy Spirit. Whoever believes and is baptized will be saved, but whoever does not believe will be condemned. These are the signs that will show those who believe: In my name they will remove evil spirits, and will speak new languages. They will be able to handle snakes, and if they drink poison it will not hurt them. They will be able to put their hands on sick people and heal them. Teach them to obey all the commands I have given you (Mark 16:18).

"And now, I am with you always, even until the end of the world. Let it be so!" (Matt. 28:20.)

* Paul in his first letter to the Corinthians tells that Jesus was seen also by more than five hundred others, by James, and by Paul, himself

146.

Jesus appears to Peter who is three times told, "Feed my sheep!"

AFTER THIS, JESUS APPEARED again to his disciples at the sea of Tiberias in this way. There were together Simon Peter, Thomas (Didymus), Nathaniel of Cana in Galilee, the sons of Zebedee, and two other disciples (John 21:1).

Simon Peter declared, "I am going fishing," and the others said they would come with him. They went out and boarded a ship, but that night caught nothing. When morning came, Jesus was standing on the shore, but his disciples did not know it was he.

"Children," he called out, "have you any food?", and they told him, no.

"Throw the net on the right side of the ship, and you will find it." They cast the net out as he directed, and this time they were not able to pull it in because of the mass of fish in it.

"It is the Lord!" John (the one Jesus loved) said to Peter. When Peter heard this, he put on his fisher's coat (he had been naked), and jumped into the water. The other disciples brought the little ship in (it was only about a hundred yards from shore), dragging after them the net with the fish in it. As soon as they landed, they saw a charcoal fire with fish on it, and bread (John 21:9).

"Bring some of the fish you have now caught," Jesus said. Simon Peter went out then and drew the net on to the land, full of large fish, one hundred fifty-three of them. But in spite of there being so many, the net did not break.

"Come now and eat," Jesus said, and none of the disciples dared to ask who he was, because they knew indeed that it was the Lord.

Jesus then came to the fire, took the bread and gave it to them and also some fish.

This was the third time that Jesus showed himself to his disciples after he had come back to life from death.

When they had eaten, Jesus spoke to Simon Peter.

"Simon, son of Jonas," he said, "do you love me more than these?"

"Yes, Lord," Simon replied, "you know that I love you!"

"Feed my lambs," Jesus told him. Then he asked again;

"Simon, son of Jonas, do you love me?"

"Yes, Lord," Peter again replied, "you know I love you!"

"Feed my sheep," Jesus said. Then a third time he asked:

"Simon, son of Jonas, do you love me?"

Peter was hurt because Jesus had asked him this for a third time. (John 21:17).

"Lord," he protested, "you know all things. You know that I love you!"

"Feed my sheep," Jesus again told him. "Now listen to the truth. When you were young, you dressed yourself, and went where you wanted to go. But when you become old, you will reach out your hands, and another person will dress you and carry you where you do not want to go." (Jesus said this to indicate the kind of death by which Peter would glorify God.) "Come with me," Jesus added.

Looking around, Peter saw the disciple Jesus loved, John, following them. It was he who leaned on Jesus' breast at supper and asked, "Lord, which one of us is to betray you?" Watching him, Peter asked, "Lord, what about this man?"

"If I should want him to wait until I come again," Jesus rebuked Peter, "what business is that of yours? You are to follow me!"

This saying was passed around among the brothers to indicate that this disciple would not die. However, Jesus did not say to Peter, "He will not die," but only, "If I should want him to wait until I come again, what is it to you?" This is the same disciple who testifies here about these things and has written about them, and we know his testimony is true (John 21:24).

147.

Jesus then does many other things.

IN THE PRESENCE of his disciples Jesus did many other important things that are not recorded here. But what has been told here has been recorded so that you may believe that Jesus is the Christ, the Son of God, and so that you may believe that you may have life through his name!

Jesus led his disciples as far as Bethany, and there he lifted up his hands and blessed them. While he was blessing them, he was separated from them and taken up into Heaven, and there sat at the right hand of God (Mark 16:19; Luke 24:50).

But they, worshipping him, went out and preached everywhere. Returning then to Jerusalem with joy, they were continually in the temple, praising and blessing God. The Lord worked with them, confirming their words with deeds.

148.

In the Acts of the Apostles, written by Saint Luke, it is told again that the disciples are instructed to wait for the Holy Spirit, and the ascension into Heaven is again described.

JESUS DID AND TAUGHT many things from the beginning until the day when he was taken up into Heaven, after the time when, through the Holy Spirit he had given instructions to his chosen apostles. He had also shown himself alive to them after his suffering, with many infallible proofs, and was seen by them during forty days, when he had spoken about things related to the Kingdom of God.

While in their company, he had instructed them not to leave Jerusalem, but to wait there for what had been promised them

by the Father. They had heard Jesus say, "John did indeed baptize you with water, but you will be baptized with the Holy Spirit not many days from now."

When they had been together with him, they had asked, "Lord, will you now restore the kingdom to Israel?"

"It is not for you to know," he told them, "the times and the periods the Father has set in his power. But you will receive power after the Holy Spirit comes to you, and will be my witnesses in Jerusalem, in all Judea, in Samaria, and to the ends of the earth."

After he had said these things, and while they were still watching, he was lifted up into Heaven, and a cloud surrounded him and took him out of their sight. While they were still staring up as he ascended, they saw two beings in white clothing standing near them.

"Men of Galilee," they said, "why do you stand looking up toward the sky. This same Jesus who has been taken up will come again in the same way that you have seen him go."

149.

The disciples meet and Joseph Barsebus is selected as twelfth. Judas' death.

THEY RETURNED FROM THE MOUNT of Olives to Jerusalem, a short distance away. When they had entered their house they went up to a room in which there was to be a meeting of Peter, James, John, Andrew, Philip, Thomas Bartholomew, Matthew, James (son of Alpheus), Simon Zelotes, and Judas, brother of James. All of these, together with Mary, mother of Jesus, and his brothers were together there continually with only one purpose, that of prayer and petition to God. Altogether about one hundred and twenty persons were there. Peter, on his return stood among them and spoke.

"Men, brothers," he said, "the scripture had to be fulfilled,

which the Holy Spirit spoke through David about Judas, the guide to those who seized Jesus. He was one of us and had been assigned a part of our duties. A plot of land was bought with the money received for his sin. But he fell down. His abdomen burst open so that his intestines spilled out. This was known by all those people who lived in Jerusalem, and now the place is called in their rightful language, 'the field of blood.'"

"In the book of Psalms it says:

Let the living place be desolated, and let no one live in it.

and

Let his authority be given to someone else.

"Therefore, of those who have gone with us during the time when Jesus was among us, from the time of the baptism of John to the day when Jesus ascended, one must be selected to be a witness with us of his resurrection."

Joseph Barsebus (Justus), and Matthew were then selected, and the group prayed: "Lord, you know the hearts of all men. Show us which of these two you have selected, so that he may take part in this ministry and apostleship, from which Judas fell by his sin to go to his own special punishment." They then chose by votes, and Matthew was selected. After that, he was counted as one with the eleven original apostles.

150.

The day of pentecost. The twelve are filled with the Holy Spirit, and go out to preach the gospel.

WHEN THE DAY OF PENTECOST had come, all twelve apostles were together, and suddenly a sound came from Heaven like a great wind, filling the whole house where they were sitting. Tongues, divided like flames, appeared and rested on each of them, and

all were filled with the Holy Spirit and began to speak in various languages, according to the kind of speech given to them by the Holy Spirit.

Devout men, living in Jerusalem, came in crowds representing every nation, and heard them, and were amazed because they heard the apostles speak in their own languages.

"How is it," they asked, "that we hear them speak in our own languages, those to which we were born, telling of the wonderful works of God. Aren't these people all Galileans? What does it mean?" they asked one another, amazed and doubtful. "How is it each of us hears his own language?"

Others, mocking them, said, "These men are full of new wine!" But Peter explained to them the full apostleship and its duties, and urged them to save themselves from the sins of that age.

Those who received his words eagerly were baptized—a total of about three thousand. They, and others, steadfastly followed the rules given out by the apostles, and remained with them in eating and in prayers. Love of God came to them all, while many wonderful things were done by the apostles.

They remained together, sharing all they had, selling their possessions and goods, and distributing the proceeds to others, according to each one's needs.

They lived in complete agreement in the temple, with regard to eating, and in different houses, full of gladness and the single purpose of praising God and being loved by all people; and daily the Lord added to their number those who were to be saved.

Appendix

DURING THE EARLY CENTURIES of Christianity many manuscripts appeared which were offered as genuine reports of parts of the life of Mary, the life of Jesus, and the affairs of the early Christians, but these are not included in the King James version of the Bible because they were not considered to be authentic. Although such books have not been accepted, they offer an interesting commentary on the ideas held by the early Christian church about the Holy Family and the development of the Christian society.

Three of these books, *The Birth of Mary*, *The Protevangelion* and *The Infancy of Jesus*, have been summarized for inclusion here. A fourth, which reports in great detail the trial of Jesus before Pontius Pilate, should be read by every student of Christianity.

THE GOSPEL OF THE BIRTH OF MARY

This was accepted by the early church as authentic and believed to have been written by Matthew. It was sponsored by Jerome in the fourth century. Other versions differ from this in many details.

Mary's parents were Joachim of Nazareth and Anna of Bethlehem, both devout people. They had been childless for twenty years, and had therefore been reproached by the priests. At the end of that time, an angel of the Lord promised them both that a daughter would be born who would be a servant of the Lord, and while still a virgin, would give birth to the son of God, Jesus, who would be a savior of all nations.

The daughter was born as promised and was named Mary. She was brought to the temple at the age of three years to commence living there, and by a miracle at once climbed the steps to the altar.

Her life in service at the temple was one of devotion, and

her perfections steadily increased. She talked with angels and was kept from evil, and at the age of fourteen her reputation was the highest.

Although she and her parents had dedicated her to the service of God, by divine guidance a husband was chosen for her named Joseph, an older man, who accepted the betrothal. Mary was assured by an angel she was blessed among women, and that while still a virgin she would conceive through the power of the Holy Spirit and bear a son who would be the Son of God. Mary willingly accepted the purpose of the Lord.

After taking Mary from the temple to his home, Joseph had gone away to work. When he returned, three months later he saw at once that she had become pregnant and was greatly worried about what to do. However, he was assured by an angel of the Lord that Mary was innocent of wrong-doing, that her child was holy, and that he should not hesitate to marry her. He did this but kept her chaste until after the birth of Jesus.

THE PROTEVANGELION

This book is another version of the life of Mary and describes similarly the birth of Mary to Joachim and Anna in their old age, and the consecration of Mary to the service of God in the temple at Jerusalem.

Mary first walked at the age of nine months. Anna had her taken care of by young Jewish virgins and kept her life wholly undefiled. When she was three years old, her parents took her to the temple for consecration to the service of the Lord. Through the Lord's grace she danced on the third step of the altar, and "all the house of Israel loved her."

She remained in the temple and was fed by an angel. When she was twelve years old, Zachariah the priest sought God's help in having her betrothed and, by a miraculous choice, Joseph was selected. He took her to his house and left her there while he traveled about on his work as a builder.

When a new veil was needed at the temple, Mary was chosen to spin and weave the purple thread.

One day an angel appeared to her and told her that she had been chosen by the Lord to conceive through the Holy Spirit and bear a son, Jesus, who would save his people from their sins. She learned also about her cousin Elizabeth's conception in her old age. Mary willingly accepted her own destiny. Elizabeth was to become the mother of John.

She hurried to visit Elizabeth and was worshipfully greeted, but Mary could not understand why she, of all women, had been selected for the great honor.

When she began to notice her increasing size she hid herself from people. She was fourteen years old at this time.

After six months' absence Joseph returned and, alarmed at her obvious condition, reproached himself for having left her unguarded. She protested that she was innocent of doing wrong, but Joseph determined to send her away privately. However, an angel told him not to be afraid to make her his wife, for her son, to be called Jesus, was to save the nation from its sins.

The priests learned of her condition and brought both Joseph and Mary to trial for debasement. Both were sentenced to drink test water, but neither was hurt by it, and both were released.

Some weeks later, on a trip to Bethlehem for registration and taxation, the time for the birth of Mary's child came, and she stopped in a roadside cave while Joseph hurried to find a midwife. He saw everything in a strange suspension of motion—people, workers, animals—all except one woman, who proved to be a midwife, and he took her to Mary.

They found the cave filled with a great light that gradually became dimmer until the birth had been completed and the child was at Mary's breast.

A woman named Salome came in to be shown the great event. For her early doubt her arm had become withered, but because she was a good person, an angel told her to hold the baby. As soon as she reached for it, the arm was healed.

Wise men, led by a bright star, came from the East to Bethlehem and asked where the new King of the Jews was to be found. When Herod the Roman ruler heard of this, he became fearful of a possible competitor and asked the wise men to report to

him when they had found the child. They were led by the star to the cave, and there they worshipped Jesus, and gave him precious gifts. But they were warned in a dream not to go back to Herod, and so they returned home by another way.

Herod was furious at having been tricked by the wise men and ordered the death of all male children two years old and under who lived near Jerusalem. Temporarily Joseph took Mary and Jesus to the ox-stall or manger attached to an inn, while Elizabeth fled with her infant son John to the hills and was miraculously hidden in a newly-made cave.

Zacharias, John's father, could give no information to Herod's soldiers about John and was murdered at the altar. His blood was changed to stone.

THE INFANCY OF JESUS

The book of *The Infancy of Jesus* is supposed to have been written by Caiaphas. It appeared in the second century, and was believed by many of the early sects to have been authentic and inspired, but it is now not among the accepted books of the Bible. If it does nothing else, it reveals much about the beliefs held by the early Christians regarding the powers and the development of the young Christ.

While Jesus was still in his cradle, he spoke to Mary his mother, and told her that he was indeed the son of God.

The description of the journey to Bethlehem and the selection of a cave as the place of birth are like those given in *The Birth of Mary*. The midwife, by placing her hands on Jesus, was cured of all her infirmities. Shepherds joined an angelic throng in adoring the infant.

The Holy Family was still living in the cave when the day arrived for circumcision of the infant according to the law of Moses. The midwife kept the foreskin in an alabaster box of ointment. This was the box which held the ointment that later Mary used for anointing Jesus' feet.

After forty days, the family went to Jerusalem to present the baby to the Lord, as required by Jewish law. Simeon the priest,

when he saw Jesus, prayed that God should let him then die in peace, for he had seen the Salvation of all nations.

At the time of the birth of Jesus, wise men came from the East to worship him as King of the Jews, as foretold by Zoroaster, and Mary gave them one of Jesus' garments. They returned home and their kings and priests worshipped it by placing it in a fire, but it was not harmed by the flames, and thereafter it was kept as a precious relic.

When Herod issued his cruel order to kill all children two years old and younger, Joseph was told in a dream to take Mary and the infant Jesus at once into Egypt.

Their time in Egypt was filled with miraculous events. Old idols were broken. Idolatrous cities were leveled. Again and again, lepers were cured by being sprinkled with Jesus' bath water. Insane persons were healed by wearing his clothing.

Once, when they approached a robbers' camp at night, the sound seemed like the arrival of an army and the frightened robbers ran away. At another camp two robbers bargained with each other to let the family through unharmed. These were the thieves who later were crucified with Christ. Mary's pity cured an insane woman. A dumb woman regained her speech when she kissed Jesus. The impotence of a bridegroom was cured by their presence in the same house. A bewitched youth was healed by Jesus' touch. When water was needed to wash Jesus' clothes, he brought a spring into being. A balsam tree grew from his sweat.

After three years, an angel told Joseph that it was then safe for them to return to Nazareth. In Bethlehem the miracles continued. Jesus' bath water and baby clothes cured children who were dying in an epidemic. When a second wife who had lost a child tried to kill the cured child of the first wife, the second wife was destroyed through a miracle. A child was healed by being placed in Jesus' bed (he was the Bartholomew of the Gospels). Leprosy again was cured by Jesus' bath water. Insane and epileptic persons also were healed. A boy named Judas was cured of insanity, but as Judas Iscariot he grew up to betray Jesus.

By the time Jesus was seven years old, he had learned how to use his miraculous powers to defend himself, and to punish those who hurt him. He made clay figures of animals which then became alive, and because of this some parents warned their children not to go with him because he was a sorcerer. In a prank he ruined the cloth in a dyer's shop, but when reproached he restored it to perfection. Working occasionally with Joseph his father (who was said not to have been a good carpenter), he remedied Joseph's mistakes by stretching or shrinking with his hands the material used, in one instance, a king's throne.

When his playmates hid from him, he turned them into kids, and then restored them to human form. He played at being king and his companions made passers-by worship him. When a boy was bitten by a poisonous snake, Jesus made the snake suck the poison out, then destroyed the reptile and healed the boy.

He was accused of throwing a boy down from a roof and thus causing his death, but Jesus made the dead boy speak and clear him of guilt in the matter. He gathered water from a broken pitcher into his cloth garment and thus carried it home. A boy that destroyed a small pond that Jesus had built was caused to die. Another boy who carelessly ran into him and knocked him down was made to fall dead.

Joseph sent Jesus to a teacher, but the boy showed that he already had more knowledge of the alphabet than had the teacher. Another teacher died when he struck Jesus for impudence.

Jesus could not explain to himself how he did these things.

Eventually Joseph and Mary were warned by their neighbors that they must teach the young Jesus to help and not harm others, because he was killing their children. His parents realized that it was a serious matter and finally decided they could not let him out of the house because everyone who displeased him was killed.

When Jesus was twelve years old, the family went as usual on a yearly visit to Jerusalem to a feast. The boy became separated from the others and remained in the temple to talk with the wisest men in Jerusalem. He explained to them the books of

the law and the mysteries of the Prophecies. To an astronomer he told the laws of the heavenly bodies, their mathematics, motions, sizes, future actions and other things not previously known. Similarly, to a philosopher he explained physics and metaphysics, the powers of the body, its secretions and their effects, the organs and their anatomy. He explained how the soul affects the body, told of the various faculties, the emotions, and again many things that were new to the wisest of them.

Joseph and Mary searched for him for three days and finally found him still in the temple. They rebuked him for the trouble he had caused them.

"Why do you look for me?" he asked. "Don't you understand that I must be at work in my Father's house?" But he went back to Nazareth with them and was an obedient child. However, from that time he began to hide his power to do miracles.

He studied law until he was thirty years old, at which time he was openly acknowledged by his Heavenly Father.

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